

A color photograph of a smiling baby with curly hair, wearing a light-colored long-sleeved shirt. The baby is positioned in front of a Christmas tree decorated with green needles, a blue star ornament, and a red and white polka-dot gift bag. The background is a soft-focus indoor setting.

In this issue:
Talks given by the
General Authorities
at the 133rd Semi-
Annual General
Conference

The Improvement Era December 1963

E

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Exploring the Universe

By Dr. Franklin S. Harris Jr.

SO YOU THINK IT'S NEW

Copper pipes were made and used to drain the rain water from the temple of King Sahura at Abusir in the fifth Egyptian Dynasty, about 2750 BC.

LEAVES AND FRUIT

It is estimated that about fifty leaves on the tree are necessary to produce the food to develop an orange, forty to fifty for a good-sized apple, and thirty to forty for a peach.

MATTER AND ENERGY

Albert Einstein gave an equation which tells how much energy can be produced by the conversion of matter into energy, as for example in the fission of uranium into small atoms with the conversion of some matter into energy. In the universe itself, Professor H. Bondi has pointed out that the amount of radiation is only about one hundred thousandth part of the energy equivalent of the matter.



WATER DISCHARGE FROM VOLCANOS

Dr. Sigurdur Thorarinsson has described the Iceland 1918 eruption of the volcano Katla, which was covered by a glacier, in which a maximum discharge of water was estimated at three times that of the Amazon River at its mouth.

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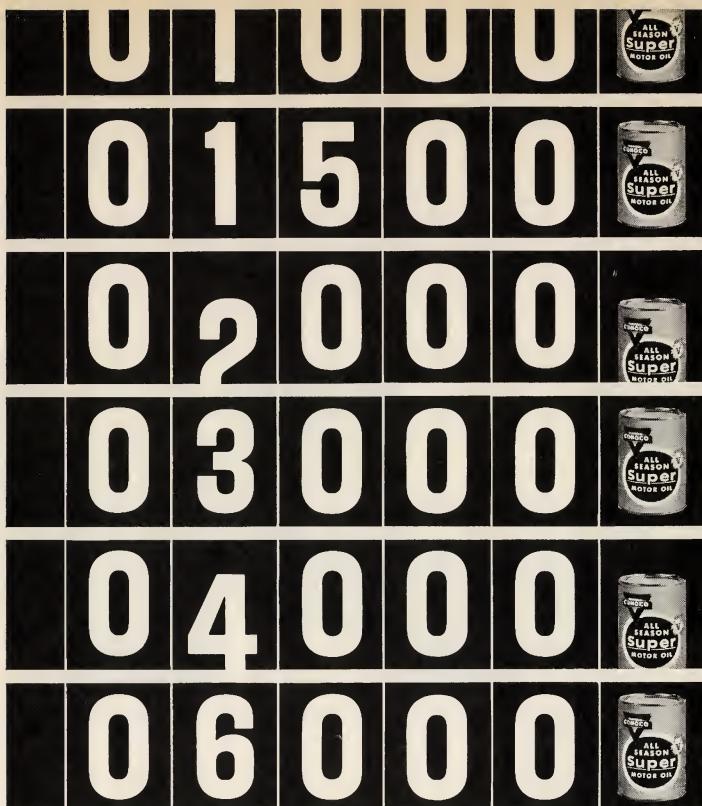
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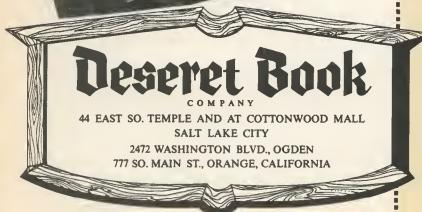
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NOTE: Elder Gordon B. Hinckley of the Council of the Twelve spoke on "Church of the Air" of the Columbia Broadcasting System's radio network; his address is scheduled for a later issue of the Era. President Elmer A. Gorin, Elder Young, Elder Milton R. Hunter of the First Council of the Seventy did not speak. Elder Theodore M. Burton, Assistant to the Council of the Twelve, and Presidents Bruce R. McConkie, Marion D. Hanks, and A. Theodore Tuttle were present over most of the meeting. The Church of the Air speech was also addressed by Matthew R. Simmons and David R. Graeum, priests in the Aaronic Priesthood. Their talks will appear in the *Conference Report* pamphlet.

The Church Moves On

SEPTEMBER 1963

14 President Joseph Fielding Smith of the Council of the Twelve unveiled and dedicated the "School of Zion" monument, Troost Park, Kansas City, Missouri. The seven-foot marble marker marks the site of the first school building in that part of Missouri. It was established by the Saints, August 2, 1831, in the time of the Prophet Joseph.

15 President Joseph Fielding Smith of the Council of the Twelve dedicated the restored jail, museum, and bureau of information at Liberty, Missouri.

Fresno East Stake, the 381st now functioning in the Church, was organized from parts of Fresno (California) Stake with Elder Melvin P. Leavitt sustained as president. His counselors are Elders Charles B. Bingham and Dean L. Hyde. The stake was organized under the direction of Elder Marion G. Romney of the Council of the Twelve and Elder Boyd K. Packer, Assistant to the Council of the Twelve. This area was known as the Fresno District of the California Mission for many years. At the end of 1930, the district had a membership of 826.

Elder Lynn F. Olsen sustained as second counselor to President Dallas A. Tueller of Fresno Stake, succeeding Elder Charles B. Bingham who is now first counselor in Fresno East Stake.

18 Death came to President Henry D. Moyle of the First Presidency early this morning as he slept at Deer Park, Florida. The 74-year-old First Counselor was visiting a church-owned ranch. (See October Era page 840.)

21 Funeral services for President Henry D. Moyle were conducted by President David O. McKay at the Salt Lake Tabernacle. Interment was at Salt Lake City Cemetery.

22 Brigham City (Utah) Stake was organized from parts of North Box Elder Stake with Elder Lawrence C. Taylor sustained as president, with Elders A. Fullmer Allred and Wynn S. Andersen as counselors. The stake, the 382nd now functioning, was organized under the direction of Elder Spencer W. Kimball of the Council of the Twelve and Elder Thorpe B. Isaacson, Assistant to the Twelve. Brigham City, first settled in 1851, bears the given name of President Brigham Young.

Elder A. Gorin Steed sustained as second counselor to President Malcolm C. Young of North Box Elder Stake. He succeeds Elder Lee R. Andersen.

Elder Andrew J. Mitchell sustained as first counselor to President James I. Gibson of Lake Mead (Nevada) Stake, succeeding Elder Raymond C. Rhee. Elder J. Marlan Walker sustained as second counselor, (Continued on page 1116)



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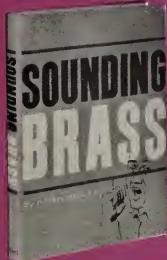


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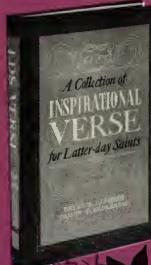


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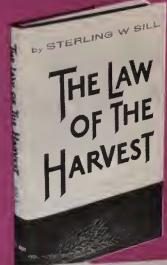


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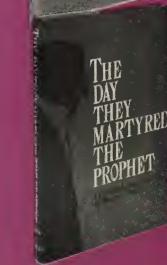


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Letters and Reports



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FOUR-YEAR CHAMPS

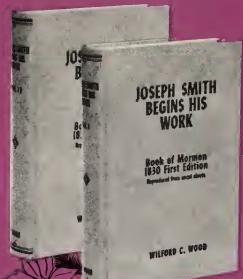
First place winner in the Lehi (Utah) Stake girls softball league for the fourth consecutive year was Lehi First Ward. Members of the team pictured are, (l-r) first row, Dora Anderson, assistant stake coach; Eva Oxborrow, stake sports director; Shannon Warburton, Bonnie Taylor, Dina Shaw; second row, Sherry Holmstead, Sydnee Price, Kathy Holmstead, Kathleen Peterson; third row, Phyllis Gray, ward sports director; Ora Jean Brown, Lena Aberle, Deon Shaw, Jean Tripp. Other team members were Vicki Evans, Kathryn Smuin, Penny Aberle, Linda Lee, and Judy Evans.



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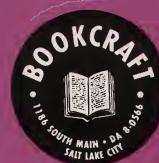
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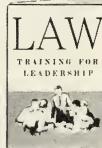
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Christmas and Consensus

THESE TIMES

By Dr. G. Horner Durham
President, Arizona State University, Tempe

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10. Italics added.)

To be an individual, yet live harmoniously with others, this is the question. *Hamlet* (Act III, scene 1) thought "to be, or not to be" was the question, and that "to die, to sleep" was the "consummation devoutly to be wish'd." But for most of us, the fact of being involves living, and living poses the challenge of (1) individuality and (2) sociability. Can the infant adjust to the family, and the family to the infant? Can the man and woman live in harmony? Two families? different societies, cultures, nations, civilizations?

The annual Christmas season suggests such questions. The angelic annunciation in Luke 2:10 poses some encouraging answers, for Christmas and its message may have more to do with consensus among men than we normally think when we sing "Peace on Earth, Good Will to Men." Consider some currently observable phenomena:

In the United States: Consensus (agreement in fundamentals though not necessarily in particulars) has

long been held to be essential to our constitutional order. Yet how long can consensus stand the "love" of country loudly pledged by some, who, after the pledge of allegiance has been repeated, then proceed to preach contempt, hatred, or scorn of the same country's basic institutions, its government, and politics? This debate runs far deeper than sectional, economic, racial, or social differences. One often wonders, especially in the case of the young who see and listen, how long tough institutions can stand a twin-barrage of love of country but hate of its governmental institutions; and, whether rational processes and political consensus can survive; or whether the noisy sound is really fury.

In Latin America: How long can riches and culture endure side by side with mass poverty and ignorance? Can internal influences in these proud and potentially prosperous nations produce a rational consensus based on individual values, before some "ism" takes over by force, fraud, or subversive means?

In Africa: Can forty-odd new nations move from the Stone Age to the Space Age, complete with universities, in a decade; with a

consensus based upon that profound principle of individual freedom—without which consensus is counterfeit?

In the communist world: Will famine in China and a wheat shortage in Russia mollify and slow down the engines of hate, each against the other, and both against the rest of mankind? Can love of God enter this world?

In Europe: Can the benefits of new capital investment, science, and technology be truly reaped in societies whose intellectual leaders often characterize them as post-Christian?

In any office, farm, factory, school, city, or home: is "Love your enemies" a sound policy for the wise or a deceptive opiate for the foolish? The observed phenomena suggest that the Master's injunction is sound policy for the wise, moved by Christian consensus, when dealing with others similarly moved; and that it is dangerous policy for the wise when dealing with the foolish so unmoved. The sound policy in the latter instance would then seem to be for all the wise to do all in their power to extend the Christian consensus.

Maybe, in part, this is the social meaning of Christmas. Christmas has achieved tremendous results in the relations of individuals. Oh, the magical, peaceful feeling that settles over the household containing children about midnight on Christmas Eve! The serenity which persists and permeates the household the next day! Christmas began with an individual. It has rich meaning for all individuals, as individuals. But can we be individuals and yet live harmoniously with others? This question remains. Can we retain the rich values of competition, say, between Mr. Goldwater and Mr. Rockefeller, and retain harmony among Republicans? Or can Governor Wallace of Alabama, Senator Harry F. Byrd of Virginia, President Kennedy, and the US Attorney General sing "Happy Days Are Here Again" harmoniously, when the 1964 Democratic Convention opens? Can we export and exchange through import the competition of international strife but retain the benefits of individual nationhood harmoniously?

(Continued on page 1118)

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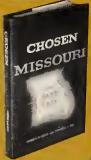
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THE EDITOR'S PAGE / BY PRESIDENT

OF PEACE AND CHRIST- MAS

Once again each of us is privileged to live at the season when the world recalls the time the heavenly host praised God and said: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

We worship Jesus the Christ! We do so because we want to develop our spiritual qualities. We do so because he is not only the Great Teacher, the Son of Man, the Babe of Bethlehem, and the one influence that has guided men more than all other combined influences put together, but also because he is our Lord and Savior.

One of the great principles associated with the Savior is peace. He said in the Sermon on the Mount: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.) Toward the closing scenes of his life, he said to his disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.) On that same occasion, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (*Ibid.*, 14:27.)

All through his life, peace was on his lips and in his heart. What is that peace that he had? Peace is exemption from individual troubles, from family broils, from national difficulties. The peace as taught

by the Savior refers to the individual just as much as it does to communities. The man is not at peace who is untrue to the whisperings of Christ, the promptings of his conscience. I know that psychologists say that conscience is not always a safe guide, but it is the best a person has. A man cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness, either in dealing with himself in indulging in passion or appetite, yielding to temptations of the flesh, or whether he is untrue to trust, transgressing the law of righteousness in dealing with his fellow men.

Peace does not come to the transgressor of law. Peace comes by obedience to law, and it is that message which Jesus would have us establish among men, would have us proclaim to the world—peace to the individual, that he may be at peace with his God; perfect harmony existing between himself and law, the righteous laws to which he is subject, and from which he can never escape; peace in the home; families living at peace with their neighbors, exempt from family and neighborhood broils; striving to be exempt from the petty jealousies, petty aspirations and ambitions that come into the home and breed discord and unhappiness; peace in the family between mother and father, father and children, mother and children, husband and wife—that is the gospel of peace proclaimed by the Man whose birth the world

will celebrate this month.

Jesus came to establish brotherliness; he knew no nationality; neither was he a respecter of persons. He healed the helpless at the pool of Bethesda; even the woman who was taken in sin, whom self-righteous men were going to stone to death, was told to go her way “and sin no more.” Not only the poor and helpless, but the rich also partook of his brotherliness. To the well-to-do but despised publican Zacchaeus, who climbed the tree so he could see over the crowd when Jesus and the Twelve came, he said, “Zacchaeus, . . . come down; for to day I must abide at thy house.” (Luke 19:5.) We do not know what happened in that house, as to the conversation, but we do know that the heart of Zacchaeus was touched, and he said: “Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.” (*Ibid.*, 19:8.)

That is the spirit of brotherliness. Jesus answered: “This day is salvation come to thy house. . . .” (*Ibid.*, 19:9.)

God bless you this Christmastide, and all the world. May peace be in the hearts of our brethren and sisters all over the world. May the true spirit of brotherhood guide you always.

A joyous Christmas abide with each of you, and a happy successful new year await you, is my humble prayer.

What does Christmas mean to us? Does it mean only: tinsel, bright lights, Christmas trees, exchange of gifts, carols, laughter, merriment? Or does it mean something more serious?

Or is it a combination of both?

Christmas certainly is a joyous time of year.

Of course it is a time for laughter, a time of good cheer, a time to sing, a time to frolic. Christmas was intended to be a time of happiness. But it is also a time to pray, a time to give thanks, time of appreciation, a time of genuine worship of the Prince of Peace, whose birth ushered in the true Christmas.

Do you remember the poet who said that "the world is too much with us"?

Do you remember what the first Christmas was like? And do you recall how much the world has added to its observance, almost obliterating its true meaning? Think of that first Christmas eve for a moment.

Mary and Joseph were in Bethlehem. There was no room for them at the inn. They took refuge in a stable. All the excitement incident to childbirth must have been there; the travail, the mother's plaintive cry; the hurrying of the women who came to help; then the cry of the little Babe.

Out on the plains were the shepherds, tending their flocks by night. An angel appeared to them, a startling sight. The glory of the Lord was there.

The shepherds were frightened.

Then the angel spoke, and said:

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"And suddenly there was with the angel a multitude

of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14.)

That was the first Christmas.

Were there any yule logs burning? Were there any bells? Any holly and berries? Were there any trees, covered with tinsel and bright lights?

Were there laughing and merriment? Was there a Santa Claus or any little elves? No one even brought gifts on that first Christmas night. The wise men came later with what they had to offer to the newborn King.

It was a different kind of night—different from anything that had ever been known before. But it was the first Christmas—a night of travail, a night with little shelter, a night of hardship, fatigue, and pain. But night also of *revelation from God*—of angelic visitation—of hosannas—the hosts of heaven singing the greatest Christmas carol of all—"Glory to God in the highest, and on earth peace, good will toward men." (*Ibid.*, 2:14.)

Christmas has gone through great changes since that first wonderful night. Like the interpretation of the gospel, the observance of Christmas also bears the marks of uninspired men. Men strayed away from the truth, so there came an apostasy from the gospel. Men strayed from the truth and lost the significance of Christmas. As they surrounded the gospel with man-made notions and practices, so they also changed the Christmas. Pagan customs came into Christmas, just as pagan rites were attached to the gospel. Even the name of Christmas bears its mark—the name was not used originally as it is today. That name did not come until the mass was introduced into a wayward form of worship. Then it became a mass to Christ, to celebrate his birth. The name was shortened to Christ's mass, or Christmas. To keep the allegiance of the so-called barbarian

MESSAGE OF THE ANGEL

BY
ELDER MARK E. PETERSEN
OF THE COUNCIL OF THE TWELVE

ANNUAL CHURCH OFFICE CHRISTMAS PARTY
★ TALK GIVEN AT THE

nations which were coming into the drifting church of the middle ages, and earlier, their customs were welcomed with them, and they brought their yule logs, their Kris Kringle, their holly and bells, their drinking customs, their tinsel and bright lights. They sang, they drank, they ate to excess.

How different it all was from that first Christmas night. How different the purpose as well as the practice.

But later there came a partial re-awakening, a semi-rebirth of the true spirit of the Christ. The Christmas carols were born, and men through these inspired songs began to catch again the true spirit of the Christ:

"Silent night! Holy night!
All is calm, all is bright
Round yon virgin mother and Child,
Holy Infant so tender and mild.
Sleep in heavenly peace; Sleep in heavenly peace;

"Silent night! Holy night!
Shepherds quake at the sight!
Glories stream from heaven afar;
Heavenly hosts sing alleluia;

Christ, the Savior is born! Christ, the Savior is born!"

—Joseph Mohr

Momentarily the pagan rights were forgotten, and like the angels on that first wonderful night, mankind began again to sing of the Prince of Peace. *Christ the Savior is born.*

The Savior was recognized. He no longer was lost in the maze of tinsel and holly. *Christ the Savior* is born. The carols filled a great void. They still are heard.

"Joy to the world, the Lord has come,
Let earth receive her King!"

"Far, far away on Judea's plains,
Shepherds of old heard the joyous strains:
Glory to God, Glory to God, Glory to God in the
highest,
Peace on earth, Good will to men.
Peace on earth, Good will to men!"

—J. MacFarlane

And still they go on. . . . (Continued on page 1113)



Because We Love

BY BERTA HUISH CHRISTENSEN

"I don't want to make snowballs," Nancy called from the kitchen door. "It's so nice in the house."

"OK, stay in the house. You're just jealous, that's all," Chris was teasing again.

What did jealous mean? Nancy closed the door. It really was nice to stay indoors, when it was so close to Christmas. All the rooms looked like Christmas, with little reindeer or ornaments or dishes of holly sitting on tables and other places. In the living room it smelled woodsy on account of the beautiful pine tree, and there were cooking smells coming from the kitchen where Mama was making fancy cakes with raisins and nuts.

It was nice sitting in the family room at her little blue table that wasn't her very own any more, thinking about things and coloring stars.

Mama came into the room to see what Benny was doing. "Isn't this a happy day?" she said, and she gave Benny one small cookie even before lunch.

Nancy thought it was a happy day, too—happy like the days before the airplane fell down and before Mama started talking about dividing things. She could think way back, almost a month maybe, and remember when something went wrong with the airplane. It wasn't easy to remember all that happened, because it was a mixed-up day.

But there were some things you couldn't forget—like the telephone ringing so much and Aunt Ellen coming over and talking so fast—telling Mama and Daddy what a sad thing had happened; that because of the plane and because of the accident, three little children were left motherless.

Nancy could remember Daddy saying in a strong way, "And fatherless, too. Poor little kids."

* * * * *

The doorbell was ringing. It was Uncle Martin.

You could tell even without seeing—when Mama opened the door—by the laughing in Aunt Martha's voice.

"Fancy seeing you folks at this time of year," Mama said. "You've never come to Mountain View before June—never before."

Then Uncle Martin said, "I had some business to do in Lewisville, and it's only a stone's throw on over here, so"

"Business, your eye," Aunt Martha said, very quickly. "We wanted to see those children."

"Well, come right in," Mama said, and she brought them both into the family room while she was saying, "They're very nice children, all three of them."

"That's just what we couldn't believe—three children! And all at once! It isn't as if you didn't already have two of your own." Aunt Martha was sitting in the big fuzzy chair now, but Uncle Martin just stood with his front to the fire.

"I'll take a lot of money," he said, without turning around.

"Indeed it will. And it isn't as if money grew on trees, and you folks had a whole orchard. But then I guess you know what you're doing," Aunt Martha took off her reddish-color gloves.

"I guess we'll manage some way," Mama said. "We wanted all three. It would have been a shame to separate the family."

Nancy could remember when Mama said that once before. It was the day when the airplane fell down—only at night. Daddy was in the dining room reading the paper when Mama said, "What would you think, dear, about us adopting those children? Yes, all of them. It would be a shame to separate the family."

Nancy could remember even more about that night—how Mama said, "The little one would sort of



take the place of our Robert." Then she wiped her eyes, and Daddy put his paper down and put his arms around Mama and said, "Yes, yes, I know." Then he kissed her. She could remember that Mama stopped sniffing then and started to set the table.

Maybe she could remember even more, but now Aunt Martha was looking around the room, and she saw Nancy over by the window.

"Well, if here isn't Nancy—coloring bells or stars or some such. How do you like having such a big family, Nancy?"

Nancy was just going to answer, "Sometimes it's lots of fun—only . . ."

But the hall door opened, and all of the kids, and Daddy, too, came through in a bunch. Daddy was carrying Benny. Then Mama began introducing everybody—starting with Benny who still had his thumb in his mouth—then Michael, who was four years old and had lots of freckles. It was Linda's turn last.

Linda was pretty to look at—with almost black hair that curled all over, and big eyes. Nancy could remember the night when the children came to their house. Linda looked pretty that night, too—only she smiled, like she was sort of scared, and looked down at her dress. It was red, and one pocket was almost torn off.

Uncle Martin was very jolly, and he shook hands with all of the children and said things about Christmas.

Then Mama said, "Go wash your hands now, all of you, and we'll have lunch. Of course you'll stay for lunch, Martha, it's practically ready."

Aunt Martha looked like she wanted to stay, but she didn't say anything, but Uncle Martin said, "I suppose we might as well, what are relatives for if not to enjoy?"

And Daddy said, "That's right."

The kids didn't go to the bathroom right soon, so Mama said, "You boys go first—Christopher, don't push—there's not room for all of you in there at once."

When the boys had gone to wash, Aunt Martha said, "Miss Linda, how do you like living here at the Meesons?"

Linda smiled and said, "I like it fine. I've never seen a pretty house like this before, never. I like my new dress, too."

Aunt Martha patted the dress. "It's very pretty," she said, "and it looks brand new."

It was brand new, not one of the divided dresses. Nancy could remember that first night when they went upstairs and Mama said, "Nancy, what about finding one of your nighties, the very prettiest one you have. We want Linda to just love everything here." Then Mama took out the pink nightie with

lace and pink satin bows at the neck—the nightie that had come all the way from Chicago.

Nancy wanted to say, "Not that one, Mama, that's my special one," but Mama was opening the closet and saying, "Tomorrow we'll go through your clothes, Nancy, and divide them, and your toys. Of course we'll get new things for Linda, too."

That was when the dividing began.

* * * *

Everybody had more than one serving of food at lunch, except Benny. He just wanted to keep sucking his thumb, but Mama kissed him and coaxed him to drink his milk, and after that, he left his thumb out and ate almost everything Daddy put on his plate.

When the dishes were all put away, and Daddy had gone back to work and Benny was asleep, Chris wanted to make snowballs again. "But not Nancy, I guess," he said. "She'll probably want to stay inside, and eat a million more bells."

"Christopher Meeson!" Mama said, looking straight at him, "no teasing!"

But Chris was right. Nancy did want to cut out more bells and stay inside.

Nobody said anything for awhile, then Uncle Martin put his paper down and said, "Those kids look as if they could stand some good farm food." But Aunt Martha didn't think it was food they needed. She said maybe they needed to have their tonsils out.

"They're already out," Nancy said. "They got taken out just last week, after Dr. Brown looked in their ears and down their throats."

She told Aunt Martha about the day when all three of them came home from the hospital and Mama put them in bed for an extra day; how everybody was so nice and brought presents—not as many as at Christmas time, but a few presents; how Mama read stories and fixed Linda's hair up pretty with ribbons.

"I wish I could have my tonsils out," Nancy told Aunt Martha. But Aunt Martha just laughed and said, "Honey, you don't need yours out."

When Mama came back into the room, Uncle Martin said, "That little girl, Linda, she's a pretty one—curly hair, and did you see her eyes, Martha?"

Nancy wished she had black hair that was curly, instead of straight hair that was no color at all.

"And she's a very nice child, too," Mama said.

When Uncle Martin got up out of Daddy's green leather chair, he said they'd better be going now. He thanked Mama for lunch and kissed her on the cheek. Then he said, "This adopting business is quite something. Blessings on this home."

That adopting word kept staying in Nancy's mind, even after Uncle Martin and Aunt Martha had gone. Now she remembered. *(Continued on page 1130)*

POINSETTIA TIME

BY DONNA ASHWORTH

It is Christmas time, and once again gay decorations fill our store windows, our stores, our streets, and our homes. Once again Christmas cards, decorated in many patterns wing their way around the world.

One of the most popular of all of our Christmas decorations is the poinsettia. Sometimes we find it in silver, gold, tinsel, or any shade to suit the artist's fancy, on Christmas cards, wrapping paper, and window displays of all kinds. The poinsettia plant itself comes in colors of pink, white, and red, but it is the brilliant glowing red one that warms our hearts at Christmas time, as we receive it, either on Christmas cards, or as a beautiful potted plant—the gift of friends.

When we receive a poinsettia, all of us wish we could keep it for another year and wonder the best way to do so. Some have tried it unsuccessfully, producing only tall, barren, stalky plants with green leaves and no red bracts the following Christmas. But others have been able to keep them successfully from one year to the next.

You can sometimes keep the plants blooming up until February, and then you can cut off the last blooms (dip the ends in boiling water) and put in low bowls for Valentine decorations.

But if you want to try to keep them for another year, you should take the pots with the withered sick looking plants, which they are by this time, and carry them to the basement. Let them rest for about two months or even longer, without water. It seems that rest and a warm dry soil are necessary, so put them near the furnace where they will not chill and yet not get too hot.

Bring them upstairs the last of April and water them well. They will begin to "perk" up and put out little shoots. About the ninth or tenth of May, begin to make your cuttings. These are made by cutting above a joint where the shoots are starting, with enough of the old wood left at the bottom to start your roots. It makes a V-shaped cutting, which

should be planted deep enough for the earth to come up to the V. Plant these in the ground or in little individual pots. If you use the pots, put some broken crockery or pebbles in the bottom for drainage. Plant one cane to a pot so as to produce one bloom, if you want to use them for Christmas gifts, and then bury the pots in a row in the garden. In this way, in the early fall before the first nippy weather, you can dig up the pot and take it into the house for dressing up with foil in preparation for Christmas. One cane will produce one bloom, two canes, or a cane with a branch out on one side will produce two.

If the plants in the garden seem to be getting too tall and straggly for Christmas potting, cut the cane and replant in the same way in August, and the chances are they will bloom in time for Christmas, just as the others do.

It is almost impossible to keep some of the green leaves from turning yellow and falling off. You can get around that bare appearance, by getting some green "fern fill," that is a bunch of maidenhair fern or something similar, and adding it to the pot to give the green effect which has been lost. However, if the plants are kept warm and out of drafts, the leaves should not fall off. The temperature should be kept between 70 and 80 degrees F. in the daytime and not lower than 65 degrees at night. Also your plants should have plenty of water, using slightly warm water in cold weather. Do not water more than once a day because the soil needs to dry out between waterings, so oxygen can reach the roots.

The poinsettia should be kept in a sunny place, if possible, but really the kitchen is the best place to keep potted Poinsettias, as there is lots of steam from cooking and dishwashing, and they usually thrive best there. Most living rooms are warm enough during the day, but not at night, so plants should be "slip-covered" at night, either (Continued on page 1112)



Our Father's Business

BY PRESIDENT MARION D. HANKS
OF THE FIRST COUNCIL OF THE SEVENTY

Once long ago a small boy became lost from his family as they were returning to their home community from a visit to a large city where they had attended an important religious celebration. With mounting anxiety they hastened back to the large city and tried to find him among their relatives and friends, but could not. Finally, after three days of sorrowful searching, they found him "in the temple" with a group of older men, listening to them and asking them questions.

His mother, rejoicing at having found him, gently reproved him and told him of their sorrowful concern. "How is it that ye sought me?" he said, "wist ye not that I must be about my Father's business?" (Luke 2:49.)

The boy, of course, was Jesus, even then centering his life in teaching and blessing his Father's children. "Ah, yes," you say, "but that was Jesus."

True, this was the Savior of all mankind, doing, as a little boy, what he came to the earth to do. He spent his life teaching and serving men and then died for all of us. When he left the earth, crucified by those who did not understand his "Father's business," he had finished the work he came to do here. But before he returned to his Father, he assigned others to carry on his work. They were to teach and serve his Father's other children. In our time, Christ has again commissioned men to his "Father's business." He has restored the priesthood, the authority under which his work is to go forward. He, being gone, has assigned to others the work he did when he was here.

Who has this responsibility to do his work on the earth today?

You do! You have the assignment, the commission. A lofty concept, but where do you start? What do you do?

Why, where Jesus did when he was a small boy, by listening and teaching and serving.

From one of the classics of literature comes a wonderful bit of dialogue. In *A Christmas Carol*, Dickens has Scrooge say:

"... You were always a good man in business, Jacob." The ghost of Marley replied, "Business!" he said. "Mankind was my business; charity, mercy, forebearance, and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business."

As with Jesus, the work of every man is to do the "Father's business." The Father's business is to bless and save mankind. This is his work and his glory, "... to bring to pass the immortality and eternal life of man." (Moses 1:39.) Marley, departed from this earth, had the kernel of the truth. Every young and older member of Christ's Church should clearly understand it also, in a special sense, and be acting on it everyday.

In chapter 58 of Isaiah in the Old Testament and in chapter 25 of Matthew in the New Testament are some specific suggestions as to what every one of us can do, if we will, to co-operate with our Heavenly Father in blessing mankind.

“... deal thy bread to the hungry. . . .” (Isa. 58:7.)

And “when thou seest the naked: cover him.” We must be interested in the material wants of our fellow men. We cannot say “be thou full” and expect them to be full. We must share what we have.

“... satisfy the afflicted soul. . . .” (Ibid., 58:10.)

Are not loneliness and hopelessness afflictions of the most grievous kind? Each of us has the capacity to offer friendship, interest, sympathy. We can visit the sick and the lonely. We can be thoughtful and compassionate and give a little of our time.

“... bring the poor that are cast out to your house. . . .” (Ibid., 58:7.)

There are many who are “poor” for lack of kindness. Is there anyone who has none of this to share (and thus to build his supply of it)?

“... undo the heavy burdens . . . let the oppressed go free. . . .” (Ibid., 58:6.)

Self-pity or bitterness, following the disappointment or seeming failure, is not this a heavy burden? And depression and discouragement—are not these terribly depressing? Who can measure the worth of a gift of cheerfulness or encouragement?

“... break every yoke . . . loose the bands of wickedness. . . .” (Ibid., 58:6.)

The world suffers more for want of truth, knowledge, faith, than for want of bread. Have you a friend who lacks faith, who needs to know the program and promise of repentance? Pride, stubbornness, ignorance, unbelief, sin, are terrible yokes for God’s children to wear. Could you lift that yoke? Would a word, a letter, an invitation from you, an invitation to faith, testimony, confidence, be a valuable gift to them?

“This is your Father’s business!”

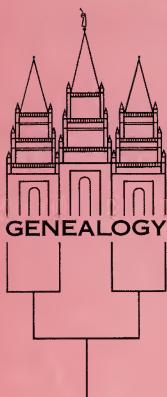
“... hide not thyself from thine own flesh. . . .” (Ibid., 58:7.)

How long since you expressed real appreciation to your parents or family? Are you spending some “quality” time with them?—that is, giving them all of yourself, your best self, while you are with them? Could you give them any gift comparable to affection and appreciation? Sometimes we “hide” ourselves from our loved ones even when we are living under the same roof.

At the first Christmas, those who loved Jesus centered their attentions and gifts around him. His life taught them and all of us that the message of the heavenly hosts was the heart of his “Father’s business”—give to God, and bring peace and goodwill to our fellow men.



The MIA Night Family Genealogy Class



At no other time in the history of the Church has genealogical research been given greater emphasis. Family genealogical classes, which are part of this increased genealogical activity, should be held in each ward of the Church on the same night as MIA. These classes began in September 1963.

From reports received from a number of wards and stakes it appears that the majority of wards are offering these classes to their ward members. Attendance at these family genealogical classes varies a great deal. In some wards the classes have attracted over one hundred people; other wards report attendances of between forty and fifty; while others have reported that the members of the ward genealogical committee have been the only ones enrolled in

these important classes.

It is, of course, impossible to make one general statement that would explain why some wards have large genealogical classes while in other wards the classes are poorly attended. It is obvious, however, that the well-attended classes have been given a great deal of publicity.

Some ward genealogical chairmen apparently believe in the old out-dated and out-moded maxim that "if you build a good mousetrap, the world will beat a path to your door." They appear to think that if you plan a genealogical class, the ward members will find out about it and will flock to it without any publicity, encouragement, or invitation. Such is not the case.

Temple attendance and genealogical research must be encouraged.

Pertinent Questions Answered

QUESTION: I notice that a great deal of emphasis is being placed upon the importance of a research survey. Members of the Church are now being instructed to carry out a survey on their pedigrees before beginning any actual research work.

For those who live close to Salt Lake City such an instruction presents no problem, for the research survey could be carried out personally. I also realize that we who live some distance from the Church can pay for a research survey to be carried out, but I am told that there are waiting lists for surveys on Danish, Scottish, and Norwegian pedigrees and that these waiting lists are as long as four years.

The Genealogical Society, I understand is encouraging families to carry out their own research. If such research should precede with a research survey, what can people with Danish, Scottish, and Norwegian pedigrees do while they are waiting for their name to come to the top of one of the waiting lists?

ANSWER: You have adequately pointed out the importance of a research survey. This is one of the ways in which duplication of research effort can be avoided.

It is true also that the Church strongly encourages family organizations to become efficient in research procedures so that they can carry out a planned program of research activity.

At the present time, there are no waiting lists for research surveys. Requests for surveys will be handled promptly, and a report of the survey should be in the hands of the patron not more than two months after the request is received.

QUESTION: Research on part of my pedigree is being done for me by the research department of the Genealogical Society. I have not had a report from them since I placed my order there over six months ago. What is the reason for such a long delay?

ANSWER: After an order for research has been placed, it may be some time before a report will be received from the research department. Here are some of the reasons why:

1. Each of the researchers always has from several weeks' to several months' work ahead of him.
2. In such areas as Scotland, Norway, Sweden, and Denmark, where the majority of the genealogical rec-

The family genealogical classes must be adequately publicized. And adequate publicity does not mean merely making announcements in the various general meetings held throughout the Church. Ward genealogical committees should make personal contact with ward families to explain the nature and scope of the church program of genealogical education and invite and encourage them to attend the family genealogical classes.

For the first time in the history of the Church a comprehensive program of genealogical education is available to all church members. It is true that before people become interested in genealogy, they must be motivated. But participation in genealogical research does not end with motivation. Genealogical research is practical, and the program of genealogical education is based

upon practical participation.

All adult church members are encouraged to attend the family genealogical classes which are held under the jurisdiction of the ward genealogical committee. A series of official texts are being prepared and published by the Genealogical Society to instruct church members in their family and individual programs of genealogical research.

All church members, regardless of previous genealogical experience, are encouraged to attend the class on basic genealogical standards which is now being held in their ward.

Only on completion of this one year course, will church members be ready to participate in one of the advanced classes in which will be taught the research methods and procedures of the specific areas from which their ancestors came.

Official texts are being prepared covering genealogical research in England and Wales, the United States, Denmark, Norway, Sweden, Germany, Scotland, and the Netherlands. As these texts are published, study guides will be prepared, and classes will be offered on a ward or stake basis to those church members who have completed the basic course.

Church members, especially priesthood holders and their wives, are encouraged to take advantage of the training in the family genealogical classes.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be worthy to stand." (D&C 107:99-100.)

ords are on microfilm in the library, the researchers examine the films personally and may work several days exclusively for one patron. Because many church members are unable to read records written in foreign languages, researchers specializing in these areas are in great demand. It has been necessary, therefore, to set up waiting lists in two of these areas, Scotland and Denmark, with the waiting time in some instances amounting to several years. Even when a patron is notified that funds can be accepted, the researcher assigned may have some months' work ahead of him.

3. In other areas it is still necessary for researchers to contact by correspondence record offices, ministers, and field researchers.

Record offices have limited staffs and sometimes cannot reply for several weeks. Ministers are also busy and sometimes do not answer our requests for weeks, months, and even years. When a minister dies or moves to another parish, he may not be replaced for considerable time, making access to the parish registers difficult during that time.

About 130 field researchers are used in England, Ireland, Wales, continental Europe, and the United

States. Some of these are able to report within a few weeks. Others may require as much as twelve months. These delays frequently result from their excellent services being in great demand. At other times they may have difficulty in getting permission to search certain records.

4. Research is usually a step-by-step procedure, and when it is conducted by correspondence, it is necessary to wait until the results of one request have been received and studied before the second step can be taken. To extend a pedigree one generation may require many such steps.

If you do not receive a report within a year after placing your order, you are invited to contact the research department to determine the reason for the delay.

QUESTION: Are there extensive waiting lists for research surveys in any areas?

ANSWER: No. At the present time all requests for research surveys are accepted and reports on the results of the survey will be sent to you within a month or two of receipt of your request.

Antidotes for the school prayer cases



Many Americans have been dismayed by the Supreme Court's recent decisions on prayer in the public schools. Last year a school board requirement that a prayer composed by the New York State Board of Regents be said at the beginning of each school day was held unconstitutional.¹ This year the court struck down Maryland and Pennsylvania statutes that required the reading of the Lord's Prayer and other passages from the Bible each morning in the public schools of those states.²

This article will not debate the wisdom of those decisions. Whatever our feelings about them they represent the law of the land unless modified by later court action or constitutional amendment. It is expedient, therefore, to examine the court's reasoning and to consider what measures these decisions leave open to parents and citizens who are concerned with the modern trend toward secularism, including agnosticism and

atheism, in our public schools.

The Supreme Court found its authority for these decisions in the religion clause of the First Amendment to the United States Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." When this Amendment was adopted many of the ratifying states had "established" (state-approved or state-supported) religions. The obvious intent of the Amendment was to forbid the federal government from making a similar establishment of religion at the national level.

The other constitutional provision on which the Supreme Court relied was the first section of the Fourteenth Amendment, added in 1868:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

This provision was meant to place new restrictions on the various states, but the meaning of the critical phrases, "privileges or immunities," "due process of law" and "equal protection of the laws," were obscure. Consequently their meaning had to be defined gradually by court opinions, ruling on individual cases as they arose. Over the years the broad interpretations of "due process" and "equal protection" have built these guarantees into the major bulwark of our freedom from unfair or repressive state action.

In a series of cases, beginning in the 1920's, the Supreme Court declared that the Fourteenth Amendment restrictions on state action included the same guarantees of free speech, press, and religion that were protected against the action of the federal government by the First Amendment.³ In other words, by reason of the Fourteenth Amendment, the United States Constitution provided that *the states* "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This was the provision that the Supreme Court held was offended by the states' requirement of prayer in the public schools.

In the New York case the court's opinion reviews the history of governmental composed prayers, particularly the long and bloody

English conflict over the content of the Book of Common Prayer. It concludes that the men who adopted the Constitution knew that one of the greatest dangers to the individual's freedom of worship lay in the Government's giving official approval to one particular kind of prayer or religious service.⁴

The First Amendment, the court declared: "was added to the Constitution to stand as a guarantee that neither the power nor the prestige of the Federal Government would be used to control, support or influence the kinds of prayer the American people can say—that the people's religions must not be subjected to the pressures of government for change each time a new political administration is elected to office."⁵

Attempting to answer the argument that this ruling indicated hostility toward religion or toward prayer, the court conceded that this country had been built and the Constitution had been adopted by men of faith in the power of prayer.

But, said the court: "These men knew that the First Amendment, which tried to put an end to governmental control of religion and of prayer, was not written to destroy either. They knew rather that it was written to quiet well-justified fears which nearly all of them felt arising out of an awareness that governments of the past had shackled men's tongues to make them speak only the religious thoughts that government wanted them to speak and to pray only to the God that government wanted them to pray to. It is neither sacrilegious nor anti-religious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance."⁶

In response to the acknowledged fact that the Regent's prayer was a relatively insignificant establishment of religion, the court quoted an answer by James Madison, author of the First Amendment:

"It is proper to take alarm at the first experiment on our liberties. . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?"⁷

The court's conclusion is contained in this sentence: "Under that Amendment's prohibition against governmental establishment of religion, as reinforced by the provisions of the Fourteenth Amendment, gov-

ernment in this country, be it state or federal, is without power to prescribe by law any particular form of prayer which is to be used as an official prayer in carrying on any program of governmentally sponsored religious activity.”⁹

This opinion breathes resentment, not against prayer, but against *state-required* and *state-authored* prayer.

The second prayer cases concerned state laws that required the recitation of the Lord's Prayer and Bible-reading in a daily morning ceremony in the public schools. Here the court essentially repeated the doctrine of the first prayer case, but it made a greater effort to emphasize that its ruling was not hostile toward religion. The opinion begins with the declaration that “the Founding Fathers believed devoutly that there was a God and that the unalienable rights of man were rooted in Him. . . .”¹⁰

The court then lists the current evidences of this background, such as prayers in legislative chambers, references to Deity in official oaths of office, and chaplains in the Armed Services. The opinion makes no suggestion that any of these practices is invalid.

The court then introduces two themes that pervade its opinion: (1) The ideal of an “absolute equality before the law, of all religious opinions and sects” with a government that “is neutral, and, while protecting all, it prefers none, and it *disparages* none.”¹¹ (2) A “complete and unequivocal” separation of the governmental and religious functions.¹² This second idea is buttressed by re-emphasizing the often-quoted rule that neither the state nor the federal government “can pass laws which aid one religion, aid all religions, or prefer one religion over another.”¹³

In applying these principles the court declared that the establishment clause of the First Amendment “withdrew all legislative power respecting religious belief or the expression thereof.”¹⁴ Consequently, the Maryland and Pennsylvania laws requiring the use of the Lord's Prayer in the public schools were unconstitutional because of “the pervading religious character of the ceremony. . . .”¹⁵ This ruling did not interfere with the right to the “free exercise” of religion, the court said, because that right “has never meant that a majority could use the

machinery of the State to practice its beliefs.”¹⁶

An important summary of the court's holding is contained in this passage:

“It is insisted that unless these religious exercises are permitted a ‘religion of secularism’ is established in the schools. We agree of course that the State may not establish a ‘religion of secularism’ in the sense of affirmatively opposing or showing hostility to religion, thus ‘preferring those who believe in no religion over those who do believe.’ *Zorach v. Clauson, supra*, [343 U.S.] at 314. We do not agree, however, that this decision in any sense has that effect. . . . Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories. They are religious exercises, required by the States in violation of the command of the First Amendment that the Government maintain strict neutrality, neither aiding nor opposing religion.”¹⁷

The significance of the court's observation that the state is also disabled from “affirmatively opposing or showing hostility to religion” will be discussed hereafter.

The above summaries and quotations from the school prayer cases were taken from the opinions of the court, to which seven of the nine justices subscribed. The separate opinions of individual justices, which had such an impact in arousing public opinion about the decision, are purposely omitted from consideration because they were not the views of a majority of the court. Thus, Justice Douglas' widely publicized opinion that “In God We Trust” on coins, chaplains for the Armed Services, religious services in federal prisons and hospitals, etc. were unconstitutional¹⁸ was an extreme view that no other Justice joined and one that was ignored or expressly rejected by the majority opinions.¹⁹

The widespread public opposition to the Supreme Court's prayer decisions has encouraged efforts to determine how they could be avoided. Some public-school educators have already announced that their systems might continue school prayers on some basis to be worked out in the individual classrooms. Some such arrangements could be distinguished from the practices held unconstitutional by the Supreme Court.

In each of the examples condemned by the court, the state, or one of its instrumentalities: (1) required that each school day begin with prayer; (2) authored or selected the exact prayer to be used; and (3) directed that the exercise be held in the public school building (4) under

(Continued on page 1134)

Jesus Is the Christ

Two national histories, separate and distinct, written on opposite hemispheres, unite in circumstantial testimony of the Lord Jesus Christ as the world's Redeemer; and these are embodied in independent volumes of Scripture—The Holy Bible and Book of Mormon.

The evidence of witnesses, whether individuals, coteries or nations, refutes itself if it fails in consistency, mutual support, and agreement in all substantials. The most critical examination of these two compilations of Scripture as to this vital feature is invited.

Among the outstanding facts of profoundest import recorded in the Bible concerning Jesus Christ and His mission are these:

1. His preexistence and antemortal Godship.
2. His foreordination as the Redeemer and Savior of mankind.
3. Predictions of His embodiments in the flesh, as the Son of the Eternal Father and of mortal woman.

4. The fulfilment of these predictions in His birth as Mary's Child.

5. The sending of a forerunner, John the Baptist, to prepare the way for the Lord's public ministry.

6. Christ's earthly life, covering about a third of a century, characterized by beneficent service, by authoritative administration, and by unexceptional example.

7. The establishment of His Church with duly ordained Apostles, who, with other ministers invested with the Holy Priesthood, carried forward the work of salvation after the Lord's departure.

8. The specific and authentic enunciation of the fundamental principles and ordinances of the gospel, by which the way of salvation has been opened to all, and without which none can abide in the kingdom of God, these comprising: (1) Faith in Him as the Son of God and the Redeemer of the world; (2) Repentance of sin; (3) Baptism by immersion for the remission of sins; and (4) Bestowal of the Holy Ghost by the authoritative laying on of hands.

9. The Lord's sacrificial and atoning death.

10. His actual resurrection, whereby His spirit was reunited with the crucified body, and He became a glorified and immortalized soul.

11. His ministry as a Resurrected Being among men.

12. His exaltation to the place He had won at the right hand of God the Eternal Father.

13. The general apostasy of mankind from the gospel of Christ bringing about an era of spiritual darkness.

BY DR. JAMES E. TALMAGE,
OF THE COUNCIL OF THE TWELVE, 1911-1933

14. The restoration of the Holy Priesthood in the latter days, by which the gospel would be again preached in power, and its ordinances administered for the salvation of men.

15. The assurance of our Lord's yet future return to earth, in glory and judgment, to inaugurate the predicted Millennium of peace and righteousness.

16. His eternal status as Judge of both quick and dead, and the eventual Victor over sin and death.

In every particular, even to circumstantial detail, the Scriptures of the West accord with those of the East in their solemn witness to these portentous developments of the divine plan, which has for its purpose "the immortality and eternal life of man." The voice of the continents, the independent testimonies of Judah and Ephraim, the Scriptures of the Jews and those of the Nephites, are heard in tuneful harmony bearing true witness to the world of the everlasting gospel of Jesus Christ.

In vindication of the prophets of both East and West, the Holy Priesthood has been restored to the earth in this latter age, and the saving ordinances of the Lord's House are again administered for the salvation of souls. In this glorious restoration, coupled with the miraculous bringing forth of the Book of Mormon, is found rich fulfilment of ancient prophecy; for verily, "Truth has sprung out of the earth, and righteousness has come down from heaven." (See Psalm 85:11.)

Now, in olden times at least two witnesses were required to establish the truth of any important fact; and thus spake the Lord respecting the independent testimony of nations concerning Himself: "Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.*** Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.*** For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall speak unto all nations of the earth, and they shall write it.*** And it shall come to pass that my people which are of the house of Israel, shall be (Continued on page 1112)

Teacher, I'm Here!

How often have we heard the vivacious outburst of a child who enters the classroom and, in the excitement, cannot refrain from wanting to be noticed and so exclaims, "Hi, teacher, I'm here!"

Or have we noticed on other occasions adults who, arriving to their meetings full of enthusiasm, as if they, too, even though maturity deems it otherwise, would like to say, "Teacher, I'm here!"

Does not this place a choice responsibility upon the shoulders of a teacher? Just think of it for a moment! Sally has a new dress, and she wants everyone to see it, especially her teacher. Bill has been told by his mother that he must go to the meeting because his teacher will be glad to see him. Father is going early this morning because he wants the class instructor to answer a question that has puzzled him all week. Each in his own way is saying, "Teacher, I am here."

Now, teacher, what is your reaction? You have been selected and called to guide your class on an exciting adventure through the prescribed course. You are to affect the lives of your students for good and lead them into purposeful experiences. Do you realize just how important you really are?

Sally's dress is new and is more important to her, at the moment, than the lesson you have prepared—a lesson which she may never even hear unless you first see Sally as an individual and say just a word. And will Bill believe you are happy to see him if you never say, "Hi, Bill, how are you?" or give some other nod of recognition? Will you listen while father asks the question that is important to him?

Yes, teacher, and what about Sue and Tommy and Carol and Jane's father—

and the many others who are there, the ones who are too shy to try to be noticed but who may have problems or questions inside that should not be ignored? They will not exuberantly proclaim that they are there; but, teacher, their very presence (or sometimes the lack of it) should convey to you that, "I'm here—please teach me!"

How does a teacher know who needs attention? and what kind? and in what way? and at what time? Perhaps, it would be just as easy to explain what salt tastes like to one who has never tasted it or to explain the "rainbow's end" to a child, as to try to answer these questions specifically; but, in general, the true teacher knows that every student must be recognized as an individual and that he—the teacher—must have "extra-sensory" powers and a special "intuition" with which only they who truly teach have developed.

The writer happened into a classroom one day where the teacher, with her face in the manual, was reading word for word the assigned pages as they had been printed. The room was in a state of confusion—children playing, writing on each other, crawling under the benches, and doing other irrelevant things; and yet the teacher, in total devotion to her lesson material, was oblivious to those whom she would teach.

Here was a situation where the children should have chorused in unison, "Teacher, don't forget we're here!" How often have you, a teacher, been guilty of teaching lessons but not students?

Too often situations are found where the whole intent of the teacher is to "give" the lesson material without first thinking of preparing the "receivers." Volumes have been written about the proper physical environment of an ideal classroom: adequate lighting, proper seating, comfortable temperature, an abundance of visual aids, and other aspects. Each of these must be given due consideration, of course, but not to the exclusion of making certain that the "mental climate" of the classroom is at its best for all concerned.

When a teacher dismisses a class and feels that all went well because he "covered" the entire lesson

in spite of the disruptions that were created or the lack of participation he received, then he can be fairly certain that his lesson—however well-prepared—did not accomplish its objective and that he fell short in conveying to his students the understanding that, "I'm glad you're here!"

Teacher, are you glad your pupils are there? If so, you have undoubtedly tried to learn each student's name. No sound is ever so sweet to a person as that of his own name. The Lord gave the commandment that his name not be used in derision or abused. Likewise, we treasure our own names.

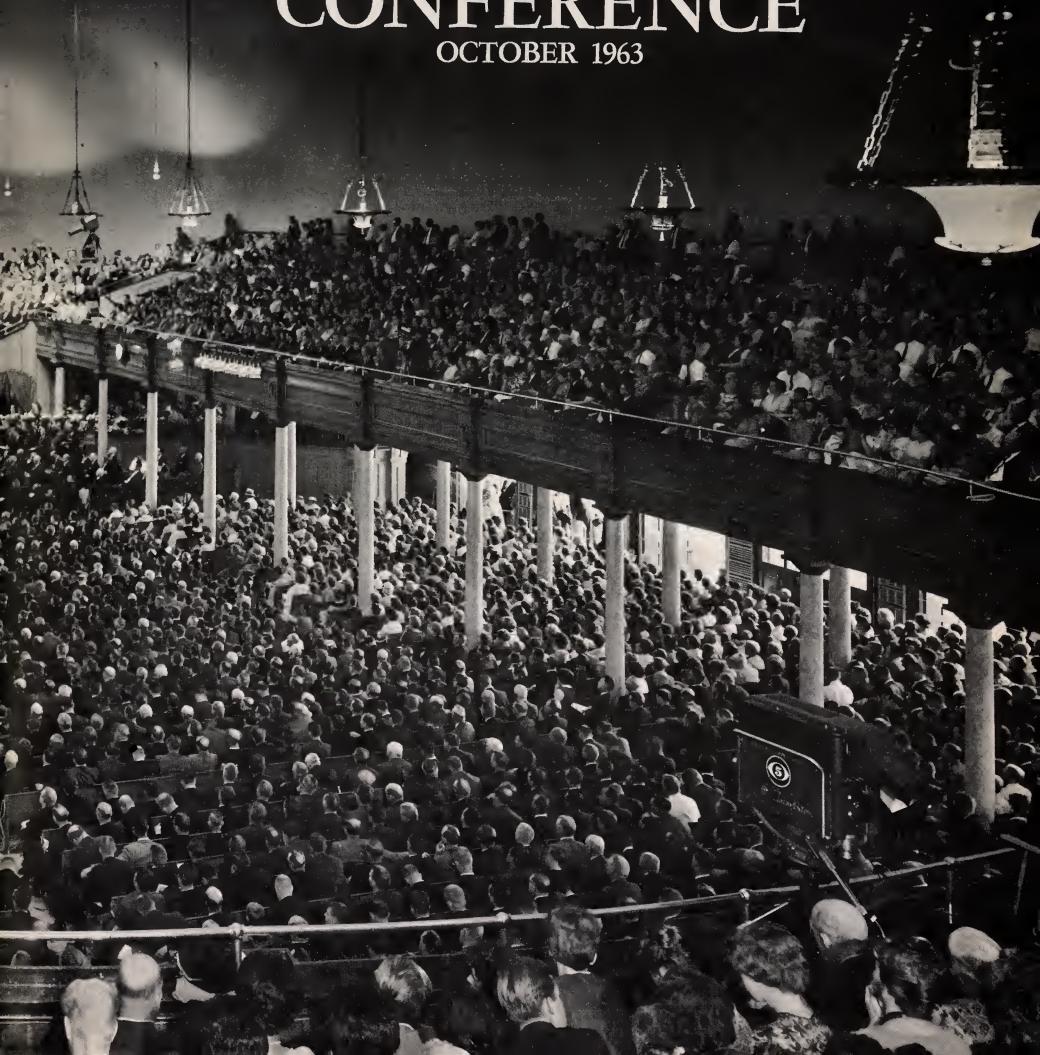
Teacher, do you know why Johnny is shy? why Jane insists on being the class show-off? why Betty does not "fit in"? and why Jim is actually belligerent? Do you know any of the backgrounds of these young people? There is, undoubtedly, a reason for each child's behavior, in and out of the classroom; but, teacher, you may be the only one who can help a certain class member—the only one who seemingly cares—the only one who might make the difference of helping the child choose the right way. Do you care enough? That is, do you care enough about these students to make sure that they become individuals and not remain just part of a group? Are you willing to devote time and effort outside the classroom, if it will help to make a student better understood and more teachable? If so, then it will be with gratitude that your students will say, "Teacher, I'm here."

Are you devoted enough to prepare? A teacher should *always* be preparing. It is not characteristic of a dedicated teacher to set aside a time and say, "Now I'll prepare my lesson, and then I'll be through." The teacher who is going to inspire must include many little day-by-day examples in his lessons; his eyes are always open for a "jewel" that will thrill and inspire. Life's experiences can aptly be used as a springboard into a lesson. Manuals are given only as maps or insights to be followed and not as chains to bind.

In the classroom, the situation can be likened to that of a theater with *(Continued on page 1112)*



133rd
SEMIANNUAL
GENERAL
CONFERENCE
OCTOBER 1963



THE TRUE PURPOSE OF LIFE*

President David O. McKay

I pray for your sympathy, your prayers, while I say a few words at the opening of this great conference.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

Animals and other living things can grow and reproduce their kind only in accordance with the fixed laws of nature and the divine command, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: . . ." (Gen. 1:24.)

Man, in his physical organism being material and chemical the same as that of the animal, also is subject to the appetites, passions, and other cravings of the physical body. To him, however, is given a special endowment not bestowed upon any other living thing. When the Creator "breathed into his nostrils the breath of life, and man became a living soul," God gave him the *power of choice*. (*Ibid.*, 2:7.) Only to the human being did the Creator say: ". . . thou mayest choose for thyself, for it is given unto thee. . ." (Moses 3:17.) As God intended man to become as he, it was necessary that He should first make him free.

Thus man was endowed with the greatest blessing that can be given to mortal beings—the *gift of free agency*. Without this divine power to choose, humanity cannot progress.

Commenting upon this special endowment, a leading scientist, Dr. Leconte du Nouy in *Human Destiny* said: "By giving man liberty and conscience, God abdicated a part of His omnipotence in favor of His creature and this represents the spark of God in man ('God is within you'). Liberty is real, for God Himself refused to trammel it."

". . . cheer up your hearts," admon-

ished the ancient prophet, "and remember that ye are free to act for yourselves." (2 Nephi 10:23.)

Freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right—divine gifts "essential to human dignity and human happiness."

What a travesty on human nature when a person or a group of persons, though endowed with a consciousness of being able to rise in human dignity to realms indiscernible by lower creatures, yet will still be content to obey animal instincts, without putting forth efforts to experience the joy of goodness, purity, self-mastery, and faith that spring from compliance to moral rules! How tragic it is when man, made a "little lower than the angels and crowned with glory and honour" (Psalm 8:5), will content himself to grovel on the animal plane.

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our formidable battlements, or bristling sea-coasts, or in our Navy. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. *Destroy this spirit, and we have planted the seeds of despotism at our own doors.*"

The opposite of freedom is bondage, servility, restraint, conditions that inhibit mentality, stifle the spirit, and crush manhood. *To coerce, to compel to bring the individual into servitude is the communist plan for the human family.*

Aside from resisting such oppression from without, each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designated the "works of the flesh" (Gal. 5:19) or of reaching upward for the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (*Ibid.*, 5:22-23.)

Conditions in the world today seem to indicate that too many human beings are living not very far above the animal plane. *Cunning, deception, thieving, lying, cruelty, brutality, warring conflicts are still all too common even among Christian nations.*

Charles Wagner in *The Simple Life* gives this impressive warning against indulgence in animal desires:

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a 'good fellow,' but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal." Those who follow it obey the same laws as a body on an

inclined plane. Dupes of an illusion forever repeated, they think: 'Just a few steps more, the last, toward the thing down there that we covet; then we will halt.' But the velocity they gain sweeps them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"*Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the sense? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand.* He is senseless who seeks for happiness in material prosperity alone. . . . Our needs, in place of the servants that they should be, become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true.

"*It is only by direct action on youth that a better society can be successfully moulded. All pseudo-mysticisms—social, philosophical or political—must be replaced by the Christian ideal, the only one based on liberty and the respect of human dignity. When people have received the same education, when they obey the same moral rules and think universally, they do not easily accept the idea of fighting each other and are very near an understanding.*

"Today the nations constituted by individuals but possessing their own independent life want to exist and concentrate all their efforts toward this goal, sometimes sincerely in the interest of their members, sometimes solely in the interest of their leaders or of what the latter believe is an ideal superior to that of the individual. Governments, evidently, have the duty to protect their countries against enemies, for in so doing they protect the individual which they are supposed to represent. But they also have the duty to prepare the future by spreading the light and by attacking the roots of the evil."

We sing:

"In sylvan depth and shade,

*Address delivered Friday morning, October 4, 1963.

In forest and in glade,
Where'er we pass,
The hand of God we see
In leaf and bud and tree
Or bird, or humming bee
Or blade of grass."

—Emmeline B. Wells

We drive up the canyons and thrill
with the glory of nature bedecked in
the brilliance of her autumn colors and
find ourselves interested in the story of
past ages as we pass in rapid succession
the everlasting cliffs of conglomerate,
granite-like strata of gneiss and lime-
stone or pause with the poet and
pluck a—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my
hand,
Little flower—but if I could understand
What you are, root and all, and all
in all,
I should know what God and man is."

—Tennyson

But earth in all its majesty and wonder
is not the end and purpose of
creation. "*... my glory*," says the Lord
himself, "*(is) to bring to pass the immortality and eternal life of man*."
(Moses 1:39.) And man in exercising
the divine gift of free agency should feel
in duty bound, should sense the obligation
to assist the Creator in the
accomplishment of this divine purpose.

The true end of life is not mere existence,
not pleasure, not fame, not wealth.
The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

Real life is response to the best within us. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, poetry, music, flowers, stars, God and eternal hopes, is to deprive one's self of the real joy of living.

In man's life, this physical stage, man finds activity in two phases: *first* in the struggle for livelihood and comforts; and, *second* in the tendency to grovel. The first is natural and most commendable. The second is debasing, and when unrestrained leads one to the level of animals. When a man harbors the thought that he will obtain a livelihood by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and baseness takes the place of humanity.

Generally there is in man a divinity which strives to push him onward and upward. We believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to strive to perfect the spirit within. At sometime in his life, every man is con-

scious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal, and all men ought to be, in deepest truth, engaged in the same great work—the search for and the development of spiritual peace and freedom.

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God; without realizing that he grows from *within*, not from without.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. The test, after all, of the faithfulness and effectiveness of God's people is an individual one. What is the individual doing?

Every temptation that comes to you and me comes in one of three forms:

(1) A temptation of the appetite or passion;

(2) A yielding to pride, fashion, or vanity;

(3) A desire for worldly riches or power and dominion over lands or earthly possessions of men.

Such temptations come to us in our social gatherings; they come to us in our political strivings; they come to us in our business relations, on the farm, in the mercantile establishment; in our dealings in all the affairs of life we find these insidious influences working. It is when they manifest themselves to the consciousness of each individual that the defense of truth should exert itself.

The Church teaches that life here is probationary. It is man's duty to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life—his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science and the new discoveries from the dawn of history to the present are the results of the efforts of men who have been willing to sacrifice themselves if necessary for the cause of truth.

"What pains and tears the slightest step forward of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met

disaster which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

If you have lived true to the promptings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it and become conscious that you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

And now a word to the young:

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: *first*, vulgarity and obscenity; *second*, drinking and petting; *third*, unchastity; *fourth*, disloyalty; and, *fifth*, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings.

It is only a step from vulgarity to obscenity. It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and often supplanted by sneers at its teachings.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being true to self and being loyal to high ideals develops spirituality. The real test of any religion is the kind of man it makes. Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are virtues

which contribute to the highest acquisition of the soul. It is the "divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals."

Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto. Do your duty no matter how humble and resolve even in the face of difficulties and discouragements to be:

"Like the man who faces what he must With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God."

Years ago I learned that—

"The world wants men—true men
Who cannot be bought or sold;
Men who will scorn to violate truth—
genuine gold."

That is the kind of men who stand at the head of our stakes, wards, quo-rums, and organizations. That is a responsibility they carry. God help them in discharging their duty faithfully and responding to our Father in heaven who says, ". . . this is my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us as leaders in the restored Church, I pray in the name of Jesus Christ. Amen.

THE FIGHT BETWEEN GOOD AND EVIL*

President Hugh B. Brown
Of the First Presidency

As one beholds the thousands who are assembled here and is aware that hundreds of thousands are listening by means of radio and television, the responsibility of directing the thinking

*Address delivered Sunday morning, October 6, 1963.

of so vast an audience would be overwhelming were it not for the knowledge that divine assistance is available through prayers of faith.

During recent months, both in Salt Lake City and across the nation, considerable interest has been expressed in the position of The Church of Jesus Christ of Latter-day Saints on the matter of civil rights. We would like it to be known that there is in this Church no doctrine, belief, or practice that is intended to deny the enjoyment of full civil rights by any person regardless of race, color, or creed.

We say again, as we have said many times before, that we believe that all men are the children of the same God, and that it is a moral evil for any person or group of persons to deny any human being the right to gainful employment, to full educational opportunity, and to every privilege of citizenship, just as it is a moral evil to deny him the right to worship according to the dictates of his own conscience.

We have consistently and persistently upheld the Constitution of the United States, and as far as we are concerned this means upholding the constitutional rights of every citizen of the United States.

We call upon all men, everywhere, both within and outside the Church, to commit themselves to the establishment of full civil equality for all of God's children. Anything less than this defeats our high ideal of the brotherhood of man.

Attending a Mormon conference is, no doubt, to some a new experience. Perhaps some may wonder, as did Nathaniel in the days of Christ regarding Nazareth, and ask, "Can any good thing come out of 'Mormondom'?" For the moment we reply in the words of Philip, who simply said to Nathaniel, "Come and see." (See John 1:46.) We welcome all of you and hope the time you spend with us will be enlightening and profitable.

In this fantastically changing world, where old methods, old models, and old ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and reappraise their creeds and courageously seek for the causes of the waning interest in religion.

We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallized by the freezing of religious thought.

For a moment may we consider the divine and historic basis of the Church

of Jesus Christ, its present status, and its prophetic destiny.

On biblical authority we affirm that a divine plan for man's salvation was formulated by God the Father before the foundations of the earth were laid when all the sons of God shouted for joy at the prospect of mortality. (See Job 38:7.)

At a time far antedating Eden, the spirits of all men had a primeval existence and were intelligences with spirit bodies of which God was universal Father. In the Bible we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto the God who gave it." (Eccles. 12:7.)

The Lord told Jeremiah that he knew him before his body was formed and sanctified him and ordained him a prophet unto the nations. (Jer. 1:4.) And the Apostle Paul testified:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

During this antemortal existence in a council in the heavens with God the Father on the throne, there was one who challenged God, desiring to usurp his power and force all men to do his bidding. He coveted Godhood and said to the Father, "Give me thy glory." He would have had a dictatorship in heaven ruled by tyrants with all spirit bondmen.

Chief among that vast assembly was Jehovah, the same who would become the Christ Child, the Redeemer. He was the Firstborn among the spirits, and by birthright was both heir and leader. He opposed the plot to rob men of their freedom and espoused the counter proposition with free agency as the watchword.

All who favored the Messiah would be given mortal bodies with the seeds of death implanted in them. They would have the right to choose their course in life and accept responsibility for their conduct. Their bodies would return to the dust from which they came. Through the voluntary atonement of Christ, a member of the Godhead, resurrection from the dead was guaranteed to all. Another blessing of mortality would be the Godlike power of procreation.

Against this plan the proud, defiant Lucifer led a great rebellion, and one-third of all the spirits followed him. John tells us in the book of Revelation:

"". . . there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:

he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

The Prophet Isaiah knew of this when he wrote:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)

Adam, because of disobedience, was evicted from the Garden of Eden; the door was closed behind him and his posterity, and the tree of life was guarded by a flaming sword as we read in "Genesis. (Gen. 3:24.) Mortal birth erases recollection of that spiritual pre-existence and the memory of premortal life is as a feeble echo, and yet, as we sometimes sing, "a secret something whispers you're a stranger here, and we feel that we have wandered from a more exalted sphere."

The fate of all seemed hopeless when sin and death joined hands to shut them out forever, and Satan leered in triumph at what seemed to be Christ's failure. Men had no power to conquer death, and without divine assistance would sleep forever in their graves.

The atonement was foreshadowed when Adam offered sacrifice, and each prophet who succeeded him was told about Christ's mission. The scene of battle shifted, but the war between good and evil still continues among the sons of men.

Christ had power to conquer death by himself becoming mortal. He would reach across the valley and build a straight and narrow highway by which men could pass from death to life. He built a bridge, one end of which was anchored in mortality and the other fixed in heaven. ". . . no man cometh unto the Father, but by me," he said (John 14:6); and again, "I am the way and the life."

So Christ was born in Bethlehem and entered the world of mortal men which Beelzebub had thought belonged to him alone. The battle lines were drawn again with the Messiah and the loyal sons of God on one side and Lucifer and his cohorts on the other.

At the moment of Christ's birth, Satan plotted his destruction and tried by force to thwart his divine mission. But the rule of force, so far as his Son was concerned, had been vetoed by the Father. The devil has always had willing tools on earth, and at this time Herod was his agent. He was cruel and wily like his master; he sought to

kill the Christ Child, and in his slaughter of the infants, he set a new low mark for even Satan.

But this Babe of mortal mother was also the Son of God the Father and could not be defeated by mortal men or devils. Satan, failing in his vile attempt, cunningly decided to bide his time until the Child had grown to manhood, and then he hoped to win by artifice where force had failed him.

But here again Satan blundered in thinking Christ was only mortal. He thought his own power would more than equal that of his young opponent.

After forty days of fasting, Jesus met this wily tempter who suggested that he satisfy his hunger by making bread of stones and thus manifest his power. He tried to sow seeds of pride and arrogance, two vices of his own. But Christ disclaimed dependence upon bread alone. He lived "by every word proceeding from the mouth of God."

Having failed to make appetite and pride a strong temptation, Lucifer thought promise of power would be appealing—love of power, the very rock on which he himself had foundered. But Christ disdained this offer, too, and refused to flaunt his matchless power. The third and last attempt to lure him was to offer worldly wealth in exchange for his allegiance. And Satan heard the final words:

". . . Get thee behind me, Satan: . . ." (See Luke 4:4-8.)

Satan found his next ally among those who followed Jesus. Judas thought, like many since, that worldly wealth is gain, no matter how procured. He sold his Master for a price and transferred his allegiance for which he received full pay in Satan's coin of misery and death.

The fight went on, and Christ was crucified, but he was not defeated, for he held power over death. He yielded to physical death of his own volition that, dying, he might conquer death and thereby open the door which Adam had closed in Eden. But in death Christ was victorious, for he achieved the purpose of his earth life, viz., to break the bonds of death, to come forth from the grave and insure man's resurrection.

His little band of loyal followers continued faithful unto death, and death it was for most of them, including the apostles. Apostasy became universal, and Satan reveled throughout the Dark Ages when it seemed that his sovereignty was established.

But special messengers were sent to earth to effect a reformation and prepare the way for the final scene and the promised restoration.

The message of Mormonism is that the plan of salvation of which we've spoken is the gospel of Jesus Christ. It was taught in every dispensation from Adam to Malachi and reached its cli-

max in the Meridian of Time when Christ was resurrected from the dead. From the beginning he had been the central figure of salvation's plan. The Jews had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given them, they failed to recognize, and therefore they rejected him when he came.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

For instance, in Psalms we read that fire should devour before him, while Joel saw as signs of his coming that the moon should be darkened and the stars withdraw their shining. To Zachariah it was revealed that his feet should stand upon the Mount of Olives, which should cleave in the midst thereof toward the East and the West, and Malachi predicted that he would suddenly come to his temple and that he should be like a refiner's fire and like fuller's soap. Job referred to our day when he said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

While these and many other prophecies were made prior to the birth of Christ in Bethlehem, certainly most of the events to which they refer did not occur before his birth, nor were they fulfilled during his lifetime.

Many men have tried to appraise Christ since his transcendent ministry began. Their estimates of him have ranged from blasphemous denunciation to self-sacrificing worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimental, or social revolutionist; or possibly a man of genius, a wise man, a doer of wonderful works, or a great teacher? But if we consult the men who were closest to him, the men who followed him onto the Mount of Transfiguration, we shall learn that he was ". . . the Christ, the Son of the living God." (Matt. 16:16.) We ask each and all who are listening today to make his own appraisal of Jesus of Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt among us. (See John 1:1-3, 14.)

The Apostle Paul declared:

"God, . . .

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:1-2.)

And in the eighth verse of the same chapter he said:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (*Ibid.*, 1:8.)

It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false ideologies and scientific miracles are leading the world to the brink of annihilation.

There are men and nations today who are attempting to displace God, to ban religion, and to make this a godless world. The present war between Christ and anti-Christ is in fulfilment of prophecy and is itself a harbinger or forerunner of the millennium.

We plead with all Christians everywhere to attest their faith in him by keeping his commandments. His work of redemption is not complete nor will it be until his gospel is written in the lives and hearts of men. The fact that he was resurrected from the dead—the best attested fact in history—assures us that he still lives. He has promised that he will come again. All who read the prophecies of scripture and note the signs of our own times must be convinced that we are living in the last days, that the great events foretold by the prophets have been and are being enacted on the stage of contemporary history. Let us recognize in current events the portents, or prognosis of the great finale.

John, while on the Isle of Patmos, saw in vision things to come; heard ten thousand angels singing praises to the Son of God. And they joined with every creature in earth and heaven—all with one accord were saying:

" . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:13.)

And he saw another angel flying in the midst of heaven, saw him bring to earth the gospel for every nation, kindred, tongue, and people. He saw the lake without a bottom, and the dragon bound with chains, saw one thousand years of concord, peace, and rest. And he saw the holy city, new Jerusalem, coming down from God out of heaven, with his earthly kingdom to be joined.

Then he saw the small and great ones

stand before the throne of God to be judged out of the records, each according to his merits. Death and hell released their captives, and the sea gave up its dead, while the angels sang hosannah to the Prince of Peace, their Lord:

We bear humble testimony that Jesus of Nazareth is the Savior and Redeemer of the world and that he will return and reign personally upon the earth. At that time the people on the earth will join with the hosts of heaven and sing: "The kingdom of this world is become the kingdom of our Lord, and of his Christ: And He shall reign for ever and ever, King of Kings, and Lord of Lords." (Handel, George Frederick, *The Messiah*.) This testimony we bear to all the world in the name of Jesus Christ. Amen.

the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

I humbly thank you all for your confidence and sustaining vote, and pledge to all of you and to these, my brethren and colleagues, whom I love so much, and whom I sustain with all my heart, and to you, President McKay, as the Lord's representative, and to God himself, everything with which the Lord has blessed me for the building up of the kingdom of God.

I thank God for my loyal and devoted wife and family whom I love so much and who have always sustained and strengthened me with their inspiration, loyalty, faith, and prayers and who will continue to sustain me in this new calling.

I thank my Heavenly Father for the wonderful privilege that I have had of associating with these fine men, for the influence they have had in my life and for the encouragement and strength they have given me. And I thank God for the signal privilege I have had of associating so closely with, and feeling the great spirit and influence of, our beloved President David O. McKay. All that has been written and said about him, as he has just passed his ninetieth birthday, does not and cannot portray the greatness of him who has been chosen as a prophet of God and who is now President of The Church of Jesus Christ of Latter-day Saints—the kingdom of God here upon the earth. It is impossible to appreciate or estimate the tremendous influence for good that he has exerted upon all mankind. The closer that one is to him, and the more he is permitted to associate with him, the stronger one's testimony becomes that he is a prophet of God.

It is with sadness that I mention the absence of our beloved friend and colleague, President Henry D. Moyle, whom we all miss so much, and whose passing makes these changes necessary. His family, his friends, his Church, his community, and his country have suffered a tremendous loss. He was a loving husband and father, a true and loyal friend, a thoughtful neighbor, a devoted member and capable leader of the Church. He was always working for the good of his country and the betterment of mankind. I wish to express my love and sympathy to Sister Moyle and her family and pray that the Spirit of the Lord will accompany and strengthen them and give them courage to carry on.

At this time, I should like to welcome Brother Thomas Monson, whom I sustain with all my heart.

I have not words to express my deep

I WILL GO AND DO THE THINGS . . . *

President N. Eldon Tanner
Of the First Presidency

My beloved President David O. McKay, President Brown, and brothers and sisters: It is with great difficulty and a feeling of deep humility that I stand before you in response to this high honor and heavy responsibility that has been bestowed upon me, one of thy most humble servants, the weakest and least prepared of all. I humbly pray that the spirit and blessings of the Lord will attend me as I stand before you this morning.

I am sure that my call to this position must have been a shock to many of you, as it is to me. It is certainly another evidence of the fact that God moves in a mysterious way, his wonders to perform.

Only because these, my colleagues, have such a strong testimony that we are led by a prophet of God can they sustain me in this position. I humbly pray that as they sustain the prophet in his decision that they, knowing my weakness, will continue to pray for me and give of their strength which I need so badly, and with that assurance, my brothers and sisters, I can humbly say as did Nephi of old:

"I will go and do the things which

*Address delivered Friday morning, October 4, 1963.

love for the Lord and my gratitude to him for his many blessings unto me and mine, and I sincerely pray for his continued guidance and strength, as I try to serve him. And I wish to pledge with you again that my life and all that I have will be completely devoted to the service of my Maker and to my fellow men, always with a prayer in my heart that he will give me wisdom and knowledge, courage and strength and inspiration and determination and ability to keep his commandments and serve in a way that will be acceptable to him.

Again I appeal to each and every one of you to exercise your faith and prayers in my behalf that I might lose myself in his service and go forward with an eye single to his glory.

I wish to bear my testimony that I know that God lives, that Jesus is the Christ who gave his life for you and me; that this is his Church and kingdom; that we have at the head of our Church this day a prophet of God who is led by him, and through whom we are led in the paths of truth and righteousness.

May we follow him, knowing that we will be led into immortality and eternal life, I humbly pray in the name of the Lord Jesus Christ. Amen.

STUDY, PRAY, OBEY*

President Joseph Fielding Smith
Of the Council of the Twelve

My dear brethren and sisters:

The first time it was my privilege to speak to a congregation in this building it required an effort to have my voice carry to all parts of this Tabernacle and be heard. Now when we are privileged to speak, we are conscious of the fact that our voices may go forth to various parts of this mortal world. This makes the speaker conscious of a grave responsibility which rests upon him and the need of weighing every word. I am grateful for the coming of the Prophet Joseph Smith and the restoration of the gospel of our Lord and Savior Jesus Christ in this the greatest of all dispensations—the greatest, because it is the last. I am also made aware of the responsibility which rests upon us, the elders of Israel, to proclaim the words of eternal life as they have been re-

vealed from the heavens for the benefit of all the inhabitants of the world. We are sending missionaries to practically every country on the globe, except perhaps one where the lives of missionaries would be in grave danger and their message misunderstood. This obligation of declaring the words of eternal life devolved upon us by divine decree, given by the Lord to the Prophet Joseph Smith in November 1831 in the following words:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them" (D&C 1:1-5).

It is because of this commandment which the Lord gave to the Church through the Prophet Joseph Smith that our missionaries are sent to all parts of the world. We are fulfilling the edict of the Son of God. Moreover, this is in fulfillment of the promise he made to his apostles just preceding his crucifixion, when he declared to them:

"And again this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (Joseph Smith 1:31-34)

The Lord has made great promises through his servants concerning these times. To Jeremiah the Lord said in speaking of this dispensation:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them

out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.)

In order that this prophecy may be fulfilled, many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the gospel. If they fail to do these things they will be cut off from the presence of the Lord in that great day when he shall descend as Lord of lords and King of kings to take his place and sit on his throne to rule and reign.

The Prophet Joseph Smith once said: "The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it he will call each to render an account; and where five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore, we earnestly implore the grace of our Father to rest upon you through Jesus Christ his Son that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (DHC 2, 23-24.)

The Prophet Joseph Smith in one of his discourses said the following:

"... If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose

*Address delivered Friday afternoon, October 4, 1963.

knowledge, and without knowledge, we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

"... A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (*Ibid.*, 4, 588.)

How true this statement is. Today we are troubled by evil-designing persons who are endeavoring with all their power to destroy the testimonies of members of the Church, and many members of the Church are in danger because of lack of understanding and because they have not sought the guidance of the Spirit of the Lord. Every baptized member of the Church receives the gift of the Holy Ghost, by the laying on of hands. This, however, will not save them unless they continue in the spirit of light and truth. Therefore it is a commandment from the Lord that members of the Church should be diligent in their activities and study of the fundamental truths of the gospel as it has been revealed. The Spirit of the Lord will not continue to strive with the indifferent, with the wayward and the rebellious who fail to live within the light of divine truth. It is the privilege of every baptized person to have an abiding testimony of the

restoration of the gospel, but this testimony will grow dim and eventually disappear unless we are constantly receiving spiritual good through study, obedience, and diligent seeking to know and understand the truth.

May the Spirit of the Lord be our constant companion, and may we one and all be true to our covenants and obligations devolving upon us through our membership in the Church. May the Lord bless you, in the name of Jesus Christ. Amen.

"I STAND AT THE DOOR AND KNOCK"*

Thomas S. Monson
Of the Council of the Twelve

President McKay, President Brown, President Tanner, my brethren, and brothers and sisters, from the depths of humility, and with an overwhelming sense of inadequacy, I stand before you and pray earnestly for your prayers in my behalf.

All of us are saddened by the loss of President Henry D. Moyle. I also miss the presence of President J. Reuben

*Address delivered Friday morning, October 4, 1963.

Clark, Jr., and President Stephen L Richards who served in the First Presidency.

Some years ago I stood at a pulpit and noticed a little sign that only the speaker could see, and the words on that sign were these: "Who stands at this pulpit, let him be humble." How I pray to my Heavenly Father that I might never forget the lesson I learned that day!

I feel to thank my Heavenly Father for his many blessings to me. I am grateful to have been born of goodly parents, whose parents were gathered out of the lands of Sweden and Scotland and England by humble missionaries, who through the bearing of their testimonies touched the spirits of these wonderful people.

I am so grateful for my teachers and leaders in my boyhood and young manhood in a humble, pioneer ward in a humble, pioneer stake. I am grateful for my sweet companion and for the influence for good which she has had upon my life, and to her dear mother who had the courage in far-off Sweden to accept the gospel and to come to this country. I am so happy that the Lord has blessed us with three fine children, our youngest born to us in the mission field in Canada. I am grateful for these blessings. I am grateful for my friends and for O. Preston Robinson and my associates at the *Deseret News* with whom I have so closely worked these past fifteen years.

I know that God lives, my brothers and sisters. There is no question in my mind. I know that this is his work, and I know that the sweetest experience in all this life is to feel his promptings as he directs us in the furtherance of his work. I have felt these promptings as a young bishop, guided to the homes where there was spiritual, or perhaps temporal, want. I felt it again in the mission field as I worked with your sons and your daughters—the missionaries of this great Church who are a living witness and testimony to the world that this work is divine and that we are led by a prophet.

I think of a little sister, a French-Canadian sister, whose life was changed by the missionaries as her spirit was touched as she said good-bye to me and my wife two years ago in Quebec. She said, "President Monson, I may never see the prophet. I may never hear the prophet. But President, far better, now that I am a member of this Church, I can obey the prophet."

My sincere prayer today, President McKay, is that I might always obey you and these, my brethren. I pledge my life, all that I may have. I will strive to the utmost of my ability to be what you would want me to be. I am grateful for the words of Jesus



Christ, our Savior, when he said:

"I stand at the door and knock. If any man hear my voice and open the door, I will come in to him. . . ." (Rev. 3:20.)

I earnestly pray, my brothers and sisters, that my life might merit this promise from our Savior. In the name of Jesus Christ. Amen.

BE NOT DECEIVED*

Ezra Taft Benson
Of the Council of the Twelve

Humbly and gratefully I approach you today. Humble in the awesome task of speaking to you—grateful for the gospel and a prophet at our head. I concur in this great address on man and free agency given by the Lord's mouthpiece. President McKay will go down in eternity as one of the great champions of free men.

Years ago my great-grandfather, while an investigator, attended a Mormon meeting during which a member had a quarrel over the Sacrament table with the branch president. When the service was over, Mrs. Benson turned to Ezra T. and asked him what he thought of the Mormons now. I'll always be grateful for his answer. He said he thought the actions of its members in no way altered the truth of Mormonism. That conviction saved him from many a tragedy. Before joining the Church, Grandfather was moved by a marvelous prayer of Apostle John E. Page.

But later the young convert was greatly shocked by the same man whose actions reflected his gradual apostasy.

Ironically, when Elder Page eventually was excommunicated, Brigham Young selected the young convert to fill Elder Page's place in the Quorum of the Twelve.

Six of the original Twelve Apostles selected by Joseph Smith were excommunicated. The Three Witnesses to the Book of Mormon left the Church. Three of Joseph Smith's Counselors fell—one even helped plot his death.

A natural question that might arise would be, that if the Lord knew in advance that these men would fall, as he undoubtedly did, why did he have his Prophet call them to such high office?

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The answer is, to fill the Lord's purposes. For even the Master followed the will of the Father by selecting Judas. President George Q. Cannon suggests an explanation, too, when he states:

"Perhaps it is His own design that faults and weaknesses should appear in high places in order that His Saints may learn to trust in Him and not in any man or men." (*Millennial Star* 53:658-659, February 15, 1891.)

And this would parallel Lehi's warning; put not your ". . . trust in the arm of flesh. . ." (2 Nephi 4:34.)

"The Church," says President McKay, "is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies." (*The Instructor*, February 1956, p. 33.)

It is from within the Church that the greatest hindrance comes. And so, it seems, it has been. Now the question arises, will we stick with the kingdom and can we avoid being deceived? Certainly this is an important question, for the Lord has said that in the last days the devil will "rage in the hearts of . . . men." (2 Nephi 28:20) and if it were possible, he shall "deceive the very elect." (See Joseph Smith 1:5-37.)

"The adversary," said Brigham Young, "presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to ingratiate himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. Such characters put on the manners of an angel, appearing as nigh like angels of light as they possibly can, to deceive the innocent and the unwary. The good which they do, they do it to bring to pass an evil purpose upon the good and honest followers of Jesus Christ." (*JD* 11, 238-239.)

Those of us who think ". . . all is well in Zion . . ." (2 Nephi 28:21) in spite of Book of Mormon warning might ponder the words of Heber C. Kimball when he said, "Yes, we think we are secure here in the chambers of these everlasting hills . . . but I want to say to you, my brethren, the time is

coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy against the people of God. Then is the time to look out for the great sieve, for there will be a great sifting time, and many will fall. For I say unto you there is a test, a Test, a TEST coming." (Heber C. Kimball, 1856. Quoted by J. Golden Kimball, *Conference Report*, October 1930, pp. 59-60.)

One of the greatest discourses that I have ever heard or read on how to avoid being deceived was given from this pulpit during the priesthood session of the October, 1960 semiannual conference by Elder Marion G. Romney. (*Ibid.*, October 1960, 73-75.) I commend it to you for your close study and wish that there were time to read it. During the talk Elder Romney stated that there was no guarantee that the devil will not deceive a lot of men who hold the priesthood. Then, after referring to a talk on free agency by President McKay, Elder Romney states, "... Free agency is the principle against which Satan waged his war in heaven. It is still the front on which he makes his most furious, devious, and persistent attacks. That this would be the case was foreshadowed by the Lord. . . ."

And then after quoting the scripture from the Pearl of Great Price regarding the war in heaven over free agency (Moses 4:1-4) Elder Romney continues:

"You see, at the time he was cast out of heaven, his objective was (and still is) 'to deceive and to blind men, and to lead them captive at his will.' This he effectively does to as many as will not hearken unto the voice of God. His main attack is still on free agency. When he can get men to yield their agency, he has them well on the way to captivity.

"We who hold the priesthood must beware concerning ourselves, that we do not fall into the traps he lays to rob us of our freedom. We must be careful that we are not led to accept or support in any way any organization, cause or measure which, in its remotest effect, would jeopardize free agency, whether it be in politics, government, religion, employment, education, or any other field. It is not enough for us to be sincere in what we support. We must be right!"

Elder Romney then outlined some tests to distinguish the true from the counterfeit. Now this is crucial for us to know, for as President [John] Taylor said, "Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man." (*JD* 23, 63.)

It was the struggle over free agency that divided us before we came here; it may well be the struggle over the same principle which will deceive and divide us again.

May I suggest three short tests to avoid being deceived, both pertaining to this freedom struggle and all other matters.

1. What do the standard works have to say about it? "To the law and to the testimony: if they speak not according to this word, it is because there is

no light in them," said Isaiah. (Isa. 8:20.) This is one of the great truths of Isaiah so important that it was included in the Book of Mormon scriptures. There it reads: "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them." (2 Nephi 18:20.) And Hosea said, "My people are destroyed for lack of knowledge: . . ." (Hos. 4:6.)

We must diligently study the scriptures. Of special importance to us are the Book of Mormon and the Doctrine and Covenants. Joseph Smith said, ". . . that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (DHC 4, 461.)

The Book of Mormon, Brigham Young said, was written on the tablets of his heart and no doubt helped save him from being deceived. The Book of Mormon has a lot to say about America, freedom, and secret combinations.

The Doctrine and Covenants is important because it contains the revelations which helped lay the foundation of this great latter-day work. It speaks of many things. Section 134, verse 2, states that government should hold inviolate the rights and control of property. This makes important reading in a day when government controls are increasing and people are losing the right to control their own property.

2. The second guide is: what do the latter-day Presidents of the Church have to say on the subject—particularly the living President? President Wilford Woodruff related an instance in church history when Brigham Young was addressing a congregation in the presence of the Prophet Joseph Smith:

"Brother Brigham took the stand, and he took the Bible and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said, 'There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day.' 'And now,' said he, 'when compared with the living oracles, those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.' That was the course he pursued. When he was through, Brother Joseph said to the congregation: 'Brother Brigham has told you the word of the Lord, and he has told you the truth' . . ." (Conference Report, October 1897, pp. 18-19.)

There is only one man on the earth today who speaks for the Church. (See

D&C 132:7, 21:4.) That man is President David O. McKay. Because he gives the word of the Lord for us today, his words have an even more immediate importance than those of the dead prophets. When speaking under the influence of the Holy Ghost his words are scripture. (See D&C 68:4.) I commend for your reading the masterful discourse of President J. Reuben Clark, Jr., in the *Church News* of July 31, 1954, entitled: "When Are Church Leader's Words Entitled to Claim of Scripture?"

The President can speak on any subject he feels is needful for the Saints. As Brigham Young has stated: "I defy any man on earth to point out the path a prophet of God should walk in, or point out his duty, and just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseparably connected, and ever will be." (JD 10, 364.) Other officers in the kingdom have fallen but never the Presidents. Keep your eye on the captain is still good counsel. The words of a living prophet must, and ever will take precedence.

President McKay has said a lot about our tragic trends towards socialism and communism and the responsibilities liberty-loving people have in defending and preserving our Constitution. (See Conference Report, April 1963, pp. 112-113.) Have we read these words from God's mouthpiece and pondered on them?

3. The third and final test is the Holy Ghost—the test of the Spirit. By that Spirit we ". . . may know the truth of all things." (Moroni 10:5.) This test can only be fully effective if one's channels of communication with God are clean and virtuous and uncluttered with sin. Said Brigham Young:

"You may know whether you are led right or wrong, as well as you know the way home; for every principle God has revealed carries its own convictions of its truth to the human mind, . . .

"What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire of themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders, did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path

that the Lord dictates, or not. This has been my exhortation continually." (JD 9, 149-150.)

Elder Heber C. Kimball stated: "The time will come when no man or woman will be able to endure on borrowed light." (Orson F. Whitney, *Life of Heber C. Kimball*, 1888 edition 461.)

How then can we know if a man is speaking by the spirit? The Bible, Book of Mormon, and Doctrine and Covenants give us the key. (See D&C 50:17-23; 100:5-8; 2 Nephi 33:1; 1 Cor. 2:10-11.) President Clark summarized them well when he said:

"We can tell when the speakers are moved upon by the Holy Ghost only when we, ourselves, are moved upon by the Holy Ghost. In a way, this completely shifts the responsibility from them to us to determine when they so speak . . . the Church will know by the testimony of the Holy Ghost in the body of the members, whether the brethren in voicing their views are moved upon by the Holy Ghost; and in due time that knowledge will be made manifest." (*Church News*, July 31, 1954.)

Will this Spirit be needed to check actions in other situations? Yes, and it could be used as a guide and a protector for the faithful in a situation described by Elder Lee at the last general priesthood session of the Church when he said:

"In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building up of the kingdom of God." (Conference Report, April, 1963, p. 81.)

These then, are the three tests: The standard works; the inspired words of the Presidents of the Church, particularly the living Presidents; and the promptings of the Holy Ghost.

Now, brothers and sisters, in this great struggle for free agency just think what a power for good we could be in this world if we were united. Remember how President Clark used to reiterate in the general priesthood meeting of the Church that there was not a righteous thing in this world that we couldn't accomplish if we were just united.

And President McKay has reiterated

it again and again when he's stated: "Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States!"

"May the appeal of our Lord in His intercessory prayer for unity be realized in our homes, our wards, our stakes, and in our support of the basic principles of our Republic," said President McKay. (*The Instructor*, February 1956, p. 34.)

To that I say Amen and Amen.

President McKay speaks of a unity on principles. President Clark said:

"God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under His plan our allegiance and the only allegiance we owe as citizens or denizens of the United States, runs to our inspired Constitution which God Himself set up. So runs the oath of office of those who participate in government. A certain loyalty we do owe to the office which a man holds, but even here we owe, just by reason of our citizenship, no loyalty to the man himself. In other countries it is to the individual that allegiance runs. This principle of allegiance to the Constitution is basic to our freedom. It is one of the great principles that distinguishes this 'land of liberty' from other countries.

"Thus God added to His priceless blessings to us.

"I wish to say with all the earnestness I possess that when you youth and maidens see any curtailment of these liberties I have named, when you see government invading any of these realms of freedom which we have under our Constitution, you will know that they are putting shackles on your liberty, and that tyranny is creeping upon you, no matter who curtails these liberties or who invades these realms, and no matter what the reason and excuse therefore may be." (*The Improvement Era*, 43, [July 1940], 444.)

We all should know by now what President McKay has said about liberty-loving peoples' greatest responsibility. We've heard him tell of our drift toward socialism and communism. We know of his feelings regarding recent tragic decisions of the Supreme Court. We know the Church's position supporting right to work laws and the Church's opposition to programs of federal aid to education. These and many more things has President McKay told us that involve this great struggle against state slavery and the anti-Christ. Now, inasmuch as all these warnings have come through the only mouth-

piece of the Lord on the earth today there is one major question we should ask ourselves. Assuming we are living a life so we can know, then what does the Holy Spirit have to say about it?

We are under obligation to answer this question. God will hold us responsible.

Let us not be deceived in the sifting days ahead. Let us rally together on principle behind the prophet as guided by the promptings of the Spirit.

We should continue to speak out for freedom and against socialism and communism as President McKay has consistently admonished us. We should continue to come to the aid of patriots, programs and organizations which are trying to save our Constitution through every legal and moral means possible.

God has not left us in darkness regarding these matters. We have the scriptures ancient and modern. We have a living prophet, and we may obtain the Spirit.

Joseph Smith did see the Father and the Son. The kingdom established through the Prophet's instrumentality will roll forth.

We can move forward with it.

That we may all do so and be not deceived is my humble prayer. In the name of Jesus Christ. Amen.

Friday Afternoon Session, October 4, 1963

CONVERSION

Marion G. Romney
Of the Council of the Twelve

My beloved brethren and sisters, I believe the question most frequently put to the General Authorities is, "Don't you remember me?" Some years ago as Sister Romney and I sat near President and Sister McKay at an MIA Dance Festival, a beautiful little Primary girl worked her way through to get the President's autograph. "President McKay," she said, "do you remember when you last saw me?" "No, my dear, I don't," he said gently, "but it must have been a long time ago." "No, it wasn't," she replied, "it was just last year in Scotland."

Perhaps the next most frequently asked question is, "Do quick baptisms stay as active in the Church as when more time was taken?" Because the meaning of "active" is so indefinite, this question is something like Paul's trumpet of uncertain sound. No firm answer can be given. However, my observation is that the percentage of activity among so-called "quick bap-

tisms" is about the same as it is among those born to church members in the stakes.

From the time of Father Adam until today some people have been baptized almost immediately upon hearing the gospel. Others have investigated long and studiously. So far as I know, the Lord has never fixed a time limit. The only prerequisite he has prescribed is "conversion."

It is about conversion and the healing which attends it that I wish to speak.

I sincerely pray that the Spirit of the Lord will be with me and that he will put his seal upon the things that I do say.

Webster says the verb, "convert," means "to turn from one belief or course to another." That "conversion" is a spiritual and moral change attending a change of belief with conviction." As used in the scriptures, "converted" generally implies not merely mental acceptance of Jesus and his teachings but also a motivating faith in him and in his gospel—a faith which works a transformation, an actual change in one's understanding of life's meaning and in his allegiance to God—in interest, in thought, and in conduct. While conversion may be accomplished in stages, one is not really converted in the full sense of the term unless and until he is at heart a new person. "Born again" is the scriptural term.

In one who is wholly converted, desire for things inimical to the gospel of Jesus Christ has actually died, and substituted therefor is a love of God with a fixed and controlling determination to keep his commandments. Paul told the Romans that such a one would walk in newness of life. "Know ye not," he said, "that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead . . . even we also should walk in newness of life." (Rom. 6:3-4.)

Peter taught that by walking in this "newness of life" one escapes "the corruption that is in the world through lust," and by developing within himself faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, he becomes a partaker "of the divine nature."

One who walks in newness of life is converted. On the other hand, says Peter, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (See 2 Pet. 1:1-9.) Such a one is not converted, even though he may have been baptized.

There is a striking example of the change wrought by conversion in Mormon's account of King Benjamin's fare-

well address. This sermon was so powerful that as Benjamin delivered it the multitude fell to the earth; for . . . they . . . viewed themselves in their own carnal state. . . . And they all cried aloud . . . O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, . . ." (Mosiah 4:2.)

Observing their humility, King Benjamin continued: "Believe in God; believe that he is, and that he created all things, . . . believe that he has all wisdom, and all power, both in heaven and in earth; . . .

" . . . believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (*Ibid.*, 4:9-10.)

When he had concluded, he inquired as to whether they believed his words.

"And they all cried . . . Yea, we believe all (thy) words . . . and also, we know of their surety and truth, . . ." And why were they so confident? Because as they said: ". . . the Spirit of the Lord . . . has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually."

"(And they continued) we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things . . . all the remainder of our days, . . ." (*Ibid.*, 5:2, 5.)

Although these people seem to have been converted rather quickly from a "disposition to do evil" to a determination "to do good continually" all the remainder of their days, they evidently fully met the conditions prescribed by the Lord for baptism, when he said: ". . . All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37.)

That the Prophet applied these instructions strictly is apparent from this entry in his diary of July 5, 1835: "Michael H. Barton tried to get into the Church, but he was not willing to confess and forsake all his sins—and he was rejected." (DHC 2, 235.)

Had Mr. Barton obtained membership in the Church in his then unrepentant state, it would have availed him nothing no matter how much he knew about the gospel, because he was not converted.

From some of the Savior's sayings it would seem that there might even be people in high places whose conversion is not complete; for example, conversing with his apostles at his last supper, he said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) From this it would appear that membership in the Church and conversion are not necessarily synonymous. Being converted, as we are here using the term, and having a testimony are not necessarily the same thing either. A testimony comes when the Holy Ghost gives the earnest seeker a witness of the truth. A moving testimony vitalizes faith; that is, it induces repentance and obedience to the commandments. Conversion, on the other hand, is the fruit of, or the reward for, repentance and obedience. (Of course one's testimony continues to increase as he is converted.)

Conversion is effected by divine forgiveness, which remits sins. The sequence is something like this. An honest seeker hears the message. He asks the Lord in prayer if it is true. The Holy Spirit gives him a witness. This is a testimony. If one's testimony is strong enough, he repents and obeys the commandments. By such obedience he receives divine forgiveness which remits sin. Thus he is converted to a newness of life. His spirit is healed.

From what Jesus said at the time he healed the man "sick with the palsy," it would seem that remittance of sins is the therapy which heals and that the two terms are synonymous. Concerning that incident, Luke says, ". . . the power of the Lord was present to heal. . . ." (*Ibid.*, 5:17.) Jesus, recognizing the faith of the palsied man and his associates, ". . . said unto him Man, thy sins are forgiven thee." (*Ibid.*, 5:20.) For this the Pharisees charged him with blasphemy, saying within themselves, ". . . Who can forgive sins but God?" . . ." (*Ibid.*, 5:21.) Perceiving their thoughts, Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Then he added, "But that ye may know that the Son of man hath power upon earth to forgive sins, (he said to the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." (*Ibid.*, 5:23-24.) This, of course, the man immediately did.

In this instance there was a physical healing. Sometimes there is also a healing of the nervous system or of the mind. But always the remittance of sins which attends divine forgiveness heals the spirit. This accounts for the fact that in the scriptures conversion and healing are repeatedly associated.

For example, in 1837 the Lord said

to Thomas B. Marsh, then President of the Quorum of the Twelve, ". . . pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, . . .

"And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them." (D&C 112:12-13, Italics added.)

Jesus frequently spoke of his healing the converted. Citing Isaiah, he said, ". . . this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.)

At the opening of his mortal ministry he told his fellow townsmen in Nazareth that he had been sent ". . . to heal the brokenhearted, . . ." (Luke 4:18.)

To the distraught Nephites he thus spoke out of the awful darkness which attended his crucifixion: "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?" (3 Nephi 9:13.)

Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says, . . . the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, . . ." (Mosiah 4:3.)

When Alma the younger was converted he said: ". . . I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:19-21.)

As a third and final guide, I quote from President Joseph F. Smith: "No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of his sins, with a repentance that need not be repented of. But faith comes by hearing the word of God. This implies that the candidate

must be taught. Efficient teaching and preparation must precede the ordinance, so that the candidate may have a proper appreciation and conception of its purposes. The call to baptism, in the mission of our Savior, was always preceded by instructions in the doctrines which he taught." (The Improvement Era, 14, 266; *Gospel Doctrine*, Joseph F. Smith, 7th ed., p. 99.)

Speaking of his own experience, he said: "The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord." (April Conference Report, 1898; *Gospel Doctrine*, Joseph F. Smith, 7th ed., p. 96.)

As Jesus ministered among the Nephites, he told them not to administer the Sacrament to the unworthy, but to continue laboring with them; ". . . for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them." (3 Nephi 18:32.)

Getting people's spirits healed through conversion is the only way they can be healed. I know this is an unpopular doctrine and a slow way to solve the problems of men and nations. As a matter of fact, I am convinced that relatively few among the billions of earth's inhabitants will be converted. Nevertheless, I know and solemnly witness that there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace. I know that the unbelieving will reject this divine way. But this is nothing new. They have been rejecting it ever since the time of Cain. They have from the beginning refused to accept Christ and his gospel. They killed the ancient prophets. They burned Abinadi. They stoned Samuel the Lamanite. They crucified the Lord himself. In our own day they martyred Joseph Smith, Jun., the great prophet of the restoration. But all that has happened in the past has not, and all that occurs in the future will not, change the truth that conversion to Jesus Christ and his gospel is the one and only way; for still it must be said that "there is none other way given

under heaven by which men must be saved." (See Acts 4:12.) To this I witness in solemn testimony.

PRIESTHOOD - - ASSET OR LIABILITY?

William J. Critchlow, Jr.

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Over a score or so of years, I promoted and sold something I have never seen; I didn't even know what it was—still don't. I have not only never seen it; I have tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidentally got my finger in an empty socket; oh, I felt it!

Who really knows what electricity is? We know what it can do. It lights this building; it lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power, called electricity, actually is?

Over the same score or so of years, I promoted another something which I have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; I have never touched it, but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed (JD 15, 127; 24, 242); by that power the Enoch was taken up to heaven (*Joseph Smith's Teachings*, p. 170), by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon the earth; by that power Brigham Young rebuked the frost and the sterility of the soil, and this valley became fruitful. Two thousand years ago, one possessing that power gave new eyes to the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later—even today—bearers of that same priesthood power, again cast out devils, restore health to

the sick, and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers. (1 Nephi 17:53.)

Again, let me ask who, among all mortal men, really knows what this marvelous priesthood power actually is? Obviously it is power; its source, obviously, too, is God. Why not call it then for what it truly is—the power of God? (C.R., Joseph F. Smith, p. 5, October 1904.) President John Taylor so called it saying, "It is nothing more nor less than the power of God." (John Taylor, *Gospel Kingdom*, p. 129.)

Priesthood is more than power—it is authority. Quoting President Joseph F. again: "It is . . . the power of God delegated to man by which man can act in the earth . . . in the name of the Father and the Son and the Holy Ghost, and act legitimately; . . ." (Op. cit., Joseph F. Smith, p. 5, October 1904.) He also said: "The Priesthood in general is the authority given to man to act for God. . . . But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the keys of the Priesthood. In their fullness these keys are held by only one person at a time, the prophet and president of The Church." (The Improvement Era 4, 230.)

President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents, mission presidents, quorum presidents, bishops, and others. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to . . . administer in the ordinances thereof." (5th Article of Faith.) Aaron was so called and ordained. (D&C 27:8.)

"Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd. . . . If by reading and believing the Bible this authority could be obtained, all who read and believed would have it—one equally with another. . . . God Almighty is the only source from whence this knowledge, power and authority can be obtained. . . . The Scriptures may serve as a guide to lead us to God, . . . but they can do no more." (JD 19, 191.)

Priesthood is eternal and everlasting. The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of

days or end of years. . . ." Adam obtained the priesthood "in the Creation, before the world was formed." He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages. (*Joseph Smith's Teachings*, pp. 157-158.) This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy descendants until the day of Moses. (D&C 84:6-16; 107:41-53.)

Through Moses the Lord attempted to set up the house of Israel soon after their liberation from Egyptian bondage as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fragments. Again, the Lord called Moses up on the Mount, and there he rewrote with his finger on tablets which Moses had prepared the Ten Commandments; but he deleted this time the salvation principles which necessitated priesthood of the holy patriarchal order, denying thereby his children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek Priesthood, thus leaving Israel with only a Lesser Priesthood, called the Aaronic Priesthood, after Aaron upon whom it was conferred. (Exod. Inspired Version. 34:1-2; D&C 84:17-25.) From that time on until the Savior's ministry on earth, this was generally the prevailing authority of God on the earth.

Jesus restored at his coming the Higher Priesthood, he being "the Great High Priest, forever after the order of Melchizedek" (*Joseph Smith's Teachings*, p. 158, Heb. 5:6; 2:17-18) but after the passing of his apostles there was no one left holding the keys, to authorize the ordination of any mortal man to any office in either priesthood. The apostate world accordingly was left without priesthood for about sixteen long, dark centuries. Then in May 1829 the Lord sent John the Baptist, a firstborn, literal descendant of Aaron, who held the keys of the Aaronic or Lesser Priesthood, to restore that priesthood. He also sent, soon after, the Apostles Peter, James, and John, who held the keys of the Higher or Melchizedek Priesthood, to restore that priesthood. The recipients of both priesthoods were the great American Prophet Joseph Smith and his associate Oliver Cowdery.

From Adam to Moses the existent priesthood was patriarchal or Melchizedek or the Holy Priesthood—all one and the same. Those who held it were high priests and patriarchs—it had no appendages. From Moses to Jesus the prevailing priesthood was Aaronic—

sometimes called Levitical. The first-born sons of Aaron's posterity were the "high priests" (higher priests in the Aaronic Priesthood); the sons of Levi were their assistants. Appendages to both priesthoods were added by our Lord who gave his Church in Palestine apostles, bishops, evangelists, high priests, seventies, elders, priests, teachers, and deacons. He similarly perfected his Church upon this American continent when he appeared here after his crucifixion and resurrection in Jerusalem.

"The holy Priesthood is a system of laws and government that is pure and holy. . . ." (ID 7:202)—"a perfect law of theocracy." (*Joseph Smith's Teachings*, p. 322.) Presently, it is the government of The Church of Jesus Christ of Latter-day Saints—God's kingdom here on earth. Eventually, when the kingdom embraces the earth, when ". . . every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord, . . ." (Phil. 2:10-11.) I sincerely expect priesthood will be the governing world power. Can man devise a better system of laws and government?

Priesthood is responsibility. Jesus was given the responsibility of this earth. Absenting himself, he left his kingdom here on earth in the hands of his officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers." (Willford Woodruff, *Millennial Star* 58:305, April 5, 1896.) When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labor with zeal and energy in their particular calling. (D&C 84:109, 110; 107:99-100.)

President Joseph F. Smith asked: "Will you who hold the priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken . . . ? Would you . . . forget your prayers and fail to remember the Giver of all good? Would you . . . violate the confidence and the love of God . . . ? Would you . . . dishonor your wife or your children? . . . Will you honor the Sabbath day and keep it holy? Will you observe the law of tithing and all the requirements of the gospel? Will you carry with you at all times the spirit of prayer and the desire to be good? Will you teach your children the principles of life and salvation? . . ." (The Improvement Era 21, 105-106.)

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the gospel, failing to have family prayers, failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in

their duties because they lack the co-operation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works (Relief Society minutes, March 17, 1842)—priesthood works. Husbands, rightfully and scripturally too, are the family heads (Eph. 5:23)—its priests and its spokesmen. The wives, thanks be to God, are the family hearts.

"There is a center in each home from which all joys must start. . . . That center? It is a mother's heart."

With love and kindness and with tact, of course, the heart can usually sway the head—even into priesthood activity. Such endeavor is expected of our sisters.

The subject of this talk could well be *—For Men Only.* Priesthood is for men only—it is not conferred upon women. The sisters may be set apart as officers in the priesthood auxiliaries, but they are never ordained to office in the priesthood. They do not share the priesthood with their husbands, fathers, or sons. They do share the blessings of the priesthood with their husbands, fathers, or sons. They do share the blessings with their husbands; sealed in a temple, they go along hand in hand with them toward exaltation, finally reigning as "queens and priestesses" with their husbands who become "kings and priests." (D&C 94:41.) Infrequently a sister asks: Why can't we (sisters) hold the priesthood? My answer: If and when he whose business priesthood is wants you to hold it, he will let his prophet know. Until then there is nothing we can do about it.

Priesthood is God's greatest gift to his children, save perhaps the gift of his Son, our Lord and Savior Jesus Christ. Some may rate the gift of mortality, followed by immortality and the promise of eternal life as a greater gift. Priesthood, being an eternal principle, existed before mortality. Immortality is the state of resurrected souls. Did the resurrection act involve an ordinance of the priesthood—a necessary ordinance, presently unrevealed? Certainly the resurrection act is another manifestation of the great power of the priesthood. May I ask—how can we achieve eternal life without the blessings and ordinances of the priesthood?

The power of the Melchizedek Priesthood is to have the power of "endless lives," said the Prophet Joseph Smith. ". . . And all those," he said, "who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb. 7:3, Inspired Version.) He further said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the

Most High God, holding the keys of power and blessing." Our Lord appraised this wonderful gift in these words:

"... all they who receive this priesthood have I received me, ...

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:35, 37-38.)

No mortal man will ever realize all of the blessings in this great promise as he dwells here in this mundane period of our everlasting lives, but by reason of priesthood which is attained and honored, we have God's promise that sometime we may become like unto God. "... all that my Father hath shall be given unto him." (D&C 84:38.) Incidentally, God had something to say about those who do not honor their priesthood. I have not time to inject his dour warning into my remarks today. All who hold the priesthood, however, should read what he said.

To you who bear the priesthood, may I say: In an inventory of your possessions—physical, mental, spiritual, and financial—priesthood, if honored, may be your greatest asset; it could be the best investment you ever made. It costs you nothing; its dividends can be fabulous. Appraise it honestly and list it high up among your assets on your life's balance sheet. And you who are not honoring your priesthood, debit it high up on the liability side of your life's balance sheet. It could well be your greatest liability. You could, sooner or later, find yourself bankrupt in the kingdom of God. As of this day, is your priesthood an asset or a liability?

I bear testimony regarding the power of the priesthood in our restored Church, in the name of Jesus Christ. Amen.

LOVE ONE ANOTHER

John Longden

Assistant to the Council of the Twelve

My brothers and sisters, I am so grateful to be able to use this salutation and know that we are brothers and sisters in the kingdom of Jesus Christ. A story I read recently is appropriate here.

A preacher in a small community decided to do some remodeling and reno-

vating of his church. To begin with he requested a new chandelier. After three or four weeks had elapsed and it hadn't arrived, he approached one of the deacons on the board and inquired why. He was informed there were three reasons: "First, it hadn't been ordered because there was no one on the board who could spell 'chandelier.' Second, we were afraid there wouldn't be anyone to play it when it came. And third, what we really need in this church is more light."

I recognize we have light today which comes through our prophet and mouthpiece. We also have the light from the teachings of the Master almost two thousand years ago, and I should like to speak at this time on what I believe is a crying need in the world today, on the basic principle of the gospel of Jesus Christ which is love.

The scriptures teach: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) This indicates the depth of this great principle.

It was exemplified by the Savior when he lived upon the earth. On one occasion, he was queried by one of the scribes: "What is the great commandment in the law?" In reply, Jesus taught an eternal truth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely, this. Thou shalt love thy neighbour as thyself. . ." (Mark 12:30-31.) "On these two commandments hang all the law and the prophets." (Matt. 22:40.)

There was none other commandment greater than these, so said Jesus. (*Idem.*)

The Apostle Paul spoke on this great principle many times in plain, understandable language.

Even though changing conditions exist in the world today, and many people are confused, the application of this one principle in our everyday lives will bring happiness, contentment, and peace.

Surely, if I love my fellow man, I will not cheat him, lie about him, or commit any manner of evil against him. So again, loving all my fellow men, I will truly find happiness, contentment, and a peace that passeth understanding.

Paul was inspired to reveal the virtues, or may we call them ingredients, of which love is composed. Addressing the Corinthian Saints who had membership in the Church of Jesus Christ, Paul said: "Love suffereth long and is kind." (See 1 Cor. 13:4.) We sing a great hymn, maybe not often enough, "Let Us Oft Speak Kind Words to Each Other." So much more is accomplished

by speaking in kind words and soft tones.

"Love enviieth not." We look at others and think the grass is greener on their side. We sometimes might wonder why ours seems not as green, but love enviieth not. "Love vaunteth not itself, is not puffed up." (See *ibid.*, 13:4.) In other words, love teaches true humility. Jesus taught it in one parable [parable of Pharisee and Publican], "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.)

Daniel Webster had a great thought when asked, "What is the highest thought that has ever entered your mind?" He answered, "My accountability to Almighty God."

We who have a testimony of the gospel should recognize our accountability to God regardless of what our achievements might be in business, in church, in school, in civic affairs.

Paul further said: "Love doth not behave itself unseemly." (See 1 Cor. 13:5.)

President McKay said it in a few words some time ago: "We are here in mortality to develop the power of self-mastery." Every single day we have opportunity to practise this art of self-mastery.

Again Paul said, "Love seeketh not her own." (See *ibid.*, 13:5.) The Savior taught by his own example, to lose ourselves in the service of others. Our beloved prophet said on his ninetieth birthday: "You may travel the world over but you will not find happiness or contentment until you lose yourself in the service of mankind." This, of course, would mean sacrifice to God and our neighbor.

Continuing, Paul said: "Love is not easily provoked. Love thinketh no evil. Love rejoiceth not in iniquity, but in the truth." (See *ibid.*, 13:5-6.) Paul, we see, had a depth of understanding regarding this great principle of love and the blessings to be attained by those who would honor and recognize and put into effect in their lives these two commandments, for he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

As I tour missions or come into your stakes each week, I have a great hope for the future because of the many just plain, good people who are applying all the principles of love in their lives. I say to you, God bless you.

The English statesman, William Gladstone, said: "We look forward to the time when the power of love will replace the love of power; then will our world know the blessing of peace." What a difference the placing of words

makes. The love of power or the power of love—worlds apart!

It is essential to love God, love his Son Jesus Christ and love our neighbor as ourselves.

We are living in a world of automation. Machines seem to be taking over all our jobs. Edwin Markham, an American poet, had a great idea that is worth repeating: "The way things are going, we had better learn to do things machines can't do. Love each other, for instance."

Throughout his ministry, the Master kept repeating the importance of love on many occasions. He said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

Do you think a teacher who drove some twenty miles in a battered old car whenever there was a meeting to pick up just one little girl who lived in a remote area of the stake had a love of God for her fellow men? I doubt that anyone really knew what she was doing. I just happened to hear about it.

Oh, may God give us the faith and the desire to put this commandment of the Lord into effect. ". . . love one another; as I have loved you, that ye shall also love one another." (*Ibid.*, 13:24.) Then the world may know that we are true disciples of the Lord Jesus Christ. God give us the faith, the courage, the determination to make application of these two great commandments in our lives each day. I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

EVERY MEMBER A MISSIONARY

Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters:

Sister Richards and I have recently returned from the missions on the east coast, and we rejoice in the tremendous growth of the kingdom. I am continually amazed and pleased as I travel throughout the missions and stakes of

the Church to find so many members accepting the admonition of President McKay to be missionaries. How many of you have had the joy of seeing your friends and neighbors take an interest in the Church and be baptized, because of your being a missionary?

Today I would like to talk to you about the Every Member a Missionary program—an inspired, effective, and interesting plan. One of the important characteristics of the Church of Jesus Christ is missionary activity. The Savior has charged us to ". . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) And every nation includes our friends and the people we casually meet regardless of where we live.

The question is: How can we, a relatively small group, accomplish this great responsibility? Certainly not with the sixteen thousand full-time, stake, and district missionaries we now have—regardless of how good they are!

But, our beloved Prophet David O. McKay has given us the Every Member a Missionary plan. We can take the gospel to every nation, kindred, tongue, and people as the Every Member a Missionary plan is understood and used effectively throughout the Church and by using modern methods which become available as the Lord pours his Spirit upon all flesh.

Heretofore, missionaries generally spent most of their time in finding interested persons to teach and a small part of their time in teaching. Now, the Every Member a Missionary plan gives the members a chance to do missionary work by finding interested persons for the missionaries to teach. This greatly increases the effectiveness of the missionaries. They can teach many more people, particularly as they are taught in groups.

In working with the east coast missions, I find that the great increase in convert baptisms, and especially baptisms of entire families, is more and more attributable to the fact that a greater number of members are finding interested persons for the missionaries to teach—and the members are loving it.

We had the opportunity of meeting many of these wonderful members and hearing of their exciting and happy experiences. I am confident that there are thousands of members of the Church that have a sincere desire to do missionary work, but don't know what to do or how to do it. How then can a member, regardless of age or sex, become an effective missionary within the meaning of the prophet's admonition—Every Member a Missionary?

You ask, what can I do? Well, you can find persons who would like to know more about the Church. But, how can I find such persons? The following three ways are pretty much the

basis of the Every Member a Missionary Program.

First, ask people what they know about the Church and if they would like to know more—yes, ask the golden questions.

Second, take your friends and neighbors to church meetings and socials.

Third, live the gospel. As your friends and neighbors feel your love, they will want to know more about the Church.

All three of these ways are part of the referral program as you arrange for the missionaries to teach the interested persons. When you find interested persons either by personal contact, over the telephone, or by correspondence, bring them into your home, preferably in a group and ask the missionaries to give them the discussions. If they are out of the area, have your bishop give you the name and address of the nearest stake or mission to where the interested person lives and send the referral to the stake or mission president together with details of how you secured the name and other pertinent information.

Let me elaborate on the three ways you can find persons who want to know more about the Church, by giving you a few interesting examples:

First, ask the golden questions as you meet people personally or over the telephone or through the mail. I have asked the golden questions hundreds of times, and I have never embarrassed myself or the person I have asked. A few weeks ago I was registering in a motel in Raleigh, North Carolina. I asked the golden questions of the young man at the desk. He was not interested, but the young man standing behind him overheard our conversation. He had been to Salt Lake City, was impressed, and wanted to know more. I told him we had missionaries in Raleigh, and he gave me his name and address. He was very interested in having the missionaries call and tell him more about the Church. I immediately turned this golden contact over to the missionaries.

A bishop's wife in Atlanta, Georgia, wanted to do missionary work but didn't know how or when she could find the time and still take care of her young family. The missionaries suggested that she telephone proselyte, ask the golden questions over the telephone from her own home in the evening after the children were in bed. She told me that the missionaries showed her how and that it was thrilling and most rewarding and not embarrassing. She has found many interested persons for the missionaries to teach.

During the last year, thousands of letters have been written asking the golden questions. Many have responded, asking that the missionaries call on them, others have asked for literature

or the Home Study guide—discussions by mail. Recently a woman from Oceola, Iowa, wrote us—“I am so glad that you are sending me these discussions. I thank you. Would it be too much to ask you to send me more of Joseph Smith’s works?”

Now the second way of finding interested persons is by taking your friends and neighbors to church meetings and socials. In Bowling Green, Kentucky, the Relief Society needed an organist. The president asked a non-member friend to help them out. She replied she would be glad to, and before long she became interested, was taught the gospel by the missionaries and was baptized.

In the Southern States Mission a young girl was walking home with a friend and began humming, “Come, Come, Ye Saints.” Her friend said, “My that’s a beautiful melody. What is it?” The girl told her about it and made a date to take her to a church service. After attending a few times she arranged for the missionaries to teach her family. The family have all been baptized and are happy, doing their part in building the kingdom.

I mentioned living the gospel as the third way to find interested persons. About ten days ago I was showing a man and his wife from Iowa around Temple Square. They were very interested and particularly so when Brother Alexander Schreiner took an active interest in them, showing them the organ and how it is played. Brother Schreiner really went the extra mile. I asked them if they knew any members of our Church in Iowa. They replied, yes, a wonderful family. Recently when a friend of theirs had a baby, this family took the children of the woman who was having the baby into their home while the mother was in the hospital. Both Brother Schreiner and the Iowa family were evidencing their love of their fellow men. These incidents have been an important factor in interesting this couple. They expressed a desire to know more about the Church.

A short time ago while having dinner in a New York restaurant, we asked our waiter, a very fine man, the golden questions. He replied enthusiastically that he had been to Utah and California and had met several Latter-day Saint families, was very much impressed with their way of life, and would like to know more about the Church. He gave us his address in Brooklyn and seemed anxious to have the missionaries call at his home and give him and his family the discussions. We promptly gave this good referral to the mission president in New York.

Most of us have had unusual experiences with people becoming interested and wanting to know more about the Church. The Lord has said, “Be ye

strong from henceforth; fear not for the kingdom is yours.” (D&C 38:15.) So let’s not fear henceforth—ask the golden questions, take your friends and neighbors to Church meetings and socials, and live the gospel. As you do these things, you will find many persons who are interested in knowing more about the Church, and you will be a missionary within the meaning of the prophet’s admonition—Every Member a Missionary.

“Remember the worth of souls is great in the sight of God”; (*Ibid.*, 18:10.) And again the Lord has said: “And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

“And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!” (*Ibid.*, 18:15-16.)

My brothers and sisters, we are engaged in building the kingdom. I know that God lives and that Jesus is the Christ. The gospel has been restored in its fulness, and it is our duty and great opportunity to share it with others. Joseph Smith was a great prophet, and David O. McKay is a great prophet. May we sustain our prophet in every way.

Yes, the Every Member a Missionary program is inspired and is effective. May we get the vision of two million missionaries bringing souls into the kingdom, and may we feel the joy, happiness, and salvation that comes from active missionary work, I pray in the name of Jesus Christ. Amen.

KEEP MOTHERS IN THE HOME

Spencer W. Kimball

Of the Council of the Twelve

Brothers and sisters and friends of the air audience:

Today we remember with deep affection our beloved leader Henry D. Moyle, and from his stirring sermon last April conference, we can still hear his earnest voice saying:

“I believe with all my heart and soul that the solution to our problems here

upon this earth today and tomorrow is to be found in the knowledge and appreciation of man’s relationship to God, his dependence upon God, and his obedience to God’s laws.

“There is absolutely nothing of such great worth to man as to know God.”

In my childhood, we had mottoes hanging on our walls sometimes embroidered, sometimes painted, these for decoration and for inspiration. One I remember read: “What is home without a mother.” From my infancy, every time I entered the house, I called, “Mama,” over and over until I found her. Totally satisfied in the security her presence afforded, I ran again to play. Just to know she was there! That was all.

When I was eleven, Mother passed away and from my aching heart came numerous times, “Mama,” as I entered the house, but there were only mocking echoes of emptiness. Later the void was filled when our stepmother gave presence to the home and again through my youth, I called and found my security in the welcome answer, “I am here, son.”

It was the same red brick house through the days of security, and the days of desolation, the same shelf-filled pantry, the same wood stove and water tank, the same parlor with its rag carpet and the same old clock ticking away the hours and days and years, but stability and sureness and peace were there, for Mother was there, and security was there, and the house breathed belongingness.

On Labor Day 2,000 young people converged on the little resort town of Seaside, Oregon, repeating their last year’s devastation, smashing windows, ripping street and shop signs down, and requiring 100 police plus National Guardsmen to quell the rioting, and I wondered if these 2,000 homes from which they came were normal ones with a mother at home who could answer, “Yes, dear, I am here.”

Again, the news reported 30,000 teenagers rioting on a California beach, filling beer cans and bottles with sand and throwing them at police, boys stripping girls and sex indulgence common and unabashed. And we wondered how many of these 30,000 fathers were furnishing cars and money for their children to vacation at resorts; for beer and brutishness, and who provided the gasoline, and who paid the fines?

And, we wondered how many of the 30,000 mothers were making homes and how many making money. How can mothers justify their abandonment of home when they are needed so much by their offspring? Rationalization must take over as they justify themselves in leaving home and children.

Of course, there are some mothers who must work out to support their children, but let every working mother honestly weigh the matter and be sure the Lord approves before she rushes her babies

off to the nursery, her children off to school, her husband off to work, and herself off to her employment. Let her be certain that she is not rationalizing herself away from her children merely to provide for them greater material things. Let her analyze well before she permits her precious ones to come home to an empty house where their plaintive cry, "Mother," finds no loving answer.

Do not these absentee mothers and millions of approving fathers know that basic attitudes towards standards, morality, the Church, and God are developed in the family circle and are quite well set while they are still small children?

It is said: "Give me a child until he is seven and then do with him what you will." These first years are so vital.

The Lord said: "My sheep hear my voice . . ." (John 10:27). So do the little ones respond to their own mothers. The maid, the neighbor, the sister, the grandmother may clothe and feed and diaper the child, but no one can take the place of mother. This is impressed upon us by the story of the six-year-old who got lost from his mother in a large supermarket and began to call frantically, "Martha, Martha."

When the mother was found and they were reunited, she said: "Honey, you should not call me Martha, I am 'Mother' to you."

To which the little fellow rejoined: "Yes, I know, but the store was full of mothers, and I wanted mine."

Children need security, special love, and to be wanted.

At a distant conference, my plane brought me to the city many hours early. The stake president met me at the airport and took me to his home and, having important work to do, excused himself and returned to his work. With the freedom of the house, I spread my papers on the kitchen table and began my work. His wife was upstairs sewing. In mid-afternoon, there came an abrupt entry from the front door, and a little fellow came running in, surprised to see me, but we became friends. Then he ran through the rooms calling, "Mother," and she answered from upstairs, "What is it, darling?" and his answer was, "Oh, nothing." He went out to play.

A little later another voice came in from the front door calling, "Mother, Mother." He put his schoolbooks on the table and explored the house until the reassuring answer came from upstairs again, "Here I am, darling," and the second one was satisfied and said, "OK" and went to play. Another half hour and the door opened again and a young teenager moved in, dropped her books and called, "Mother." And the answer from upstairs, "Yes, darling," seemed to satisfy, and the young girl became acquainted with me, then began

practising her music lesson. None of the three had gone upstairs.

Still another voice later called, "Mother," as she unloaded her high school books. And, again the sweet answer, "I am up here sewing, darling," seemed to reassure her. We became acquainted, and she tripped up the stairs to tell her mother the happenings of the day in a sweet mother-daughter relationship. Home! Mother! Security! Just to know Mother was home! All was well.

A child is happy if he feels that he is wanted and enjoyed by his parents. He needs to feel that his parents will be there, especially in a crisis.

This mother, too, could have had a job. Her children also could use more things her wages could provide. She also could have rationalized that two salaries could give her children more advantages, more outings, travel, and vacations, more clothes, gifts, and luxuries. But, this mother knew well that a child needs a mother available more than all the things which money can buy.

The *Parents Magazine* says: "The feeling of security is the core and foundation for good mental health."

"Most of the married women over 35 in the labor force (says this authority) are working not because their families really 'need the money,' but in order to maintain a higher standard of living, get away from some housework, and lead, as they suppose, a more interesting and richer life."

A prominent judge listed the causes of juvenile delinquency:

First, destructive toys and games such as guns and other symbols of violence. Second, *working mothers*; and third, fathers who work two shifts, absenting themselves from the home except to eat and sleep.

His long list of causes ended with this: Lack of religious training and discipline in the home and schools, and lack of love in the home. My reference is Judge Jacob M. Braude of the Circuit Court of Cook County (Chicago), Illinois.

These lacks were inherent in the parents, but it was the children who suffered.

Twenty-four million women in the United States work outside the home. This is one-third of all in the total labor force, and 80% of them have living husbands.

In 1890, only 5.5% of the wives under 35 and living with husbands were working. By 1957, it was 27.7% and now it is about a third of those wives between 18 and 24.

In the labor force are about 2.5 million women whose children are under six, and 5.4 million with children under twelve years of age. Think of it: a possible twelve to fifteen million children without a mother through crucial

hours! Of these about 400,000 children under twelve years of age must care for themselves entirely while their mothers work. One-third of all mothers with children under eighteen are in paid employment. My statistics come from the Children's Bureau of the US Department of Health Education and Welfare and other dependable sources. This means that in this country, one child in 13 under 12 must look out for himself. In the 10-11 year old group, the ratio is one in five *without care* while the mother is at work.

It is shocking! Nearly one-third of all our young matrons, 18 to 24, are breaking the law of God in not bearing children, or if they are having children, are they neglecting the helpless little ones?

President McKay said, "The more woman becomes like man, the less he will respect her. Civilization weakens as man's estimate of woman lessens."

We are told that the average age when women cease bearing children is about 26; yet in these vital years, nearly one of every three is working outside her home. When such masses of mothers are employed out, what may we expect from the offspring?

How nearly perfect can a mother be who rushes in the morning to get everybody off and settled for the day, herself included, then returns weary after a hard day of employment to a tired husband who has had a hard day and to children and youth with problems, and then to her homemaking, cooking, cleaning, and then to a full social calendar. From such homes come many conflicts, marital problems, and divorces, and delinquent children. Few people in trouble ever ascribe their marital conflicts to these first causes, but blame each other for the problems which were born and nurtured in strained environments. Certainly the harmonious relationship of father and mother and the emotional climate prevailing between parents give soundness and security to children.

President Belle S. Spafford speaking to her world of Relief Society mothers said:

"Children should be cherished with the strongest bonds of affection; . . . No effort should be too much, no sacrifice too great to protect them from evil and preserve them in righteousness. . . . The love and the sanctity of the home should be zealously safeguarded. . . ."

And she speaks of mothers' obligations—

" . . . to make all else in life subservient to the well-being of our homes and families.

* * * * *

"Always in the Church, people have been admonished to marry in the House of the Lord, to establish homes, and bear and rear children in righteousness."

Brigham Young says:

"It is the calling of the wife and mother . . . (to tie) her offspring to herself with a love that is stronger than death for an everlasting inheritance. . . ." (*Discourses of Brigham Young*, p. 198.)

In this important city crime has increased three times faster than it did in the nation during 1962, said our local newspaper. And crime in the past five years increased four times faster than population, four serious crimes per minute recorded on the crime clock.

One authority gave us: "The more the parents approve of each other, the more the child will be welcome,—the most important single factor in the development of the child is the emotional climate prevailing between his parents."

Are music and dancing lessons and camps and clothes justified when it may mean the sacrifice of the home and mother on the altar of employment?

One girl said, "I really don't want to go to the girls' camp. I'd rather stay home with Mother, but Mother is not home to stay with." Are we glamorizing out-of-home activities for our children when they should be home helping or off to work themselves?

Absenteeism of mothers is often linked with idle youth—delinquent youth. When we read of the recent Labor Day escapades by tens of thousands of high school and college young people on their mass invasions of resort towns, we wonder again: Why are they permitted leisure till they become sick with boredom? Home is drab so they resort to destructiveness and immorality.

One judge said: "These mad vacations make their biggest appeal to youngsters who have too little to do. . . . We never have any trouble with kids who have real interests, real hobbies, a radio ham, or a real athlete."

The idle generation! Hours each day and nothing to do. Saturdays and nothing to do. Three long months of school vacation and nothing to do. "No one has found a truer adage than: 'The idle brain is the devil's workshop."

Another judge states that "Too many kids are loafing. Parents do not make children get jobs. And, this helps them into trouble . . . there is an alarming lack of employment among our young people . . . and idleness among those who come before me. . . ."

He is not talking about the pallid, spindly urchin, working twelve hours a day in coal mines but of the hulking youth sitting around while his hard-working, doting parents support him.

It is foolish to expect an energetic exuberant youth to live normally when he has his free time largely to himself including three idle months of summer vacation. I quote him further,

"As I see young people of what I consider an employable age sitting around drive-ins or malt shops, on park benches, or at the beaches, cruising

around in cars or hanging around on the street corners at all hours of the day and the night, I am amazed at their ability to stay out of trouble as well as they do . . . idleness is a prime factor in most juvenile misbehavior. . . ."

He continues: "I find the average parent of the average employable but unemployed youngster to be weak, over-protective, and overindulgent. Both he and his wife work to afford their child the niceties of life which they now consider necessities. All the comforts of home plus a car and a gasoline credit card. . . ."

This judge says these parents are a generation of well-intentioned ones rearing a generation of sloths—Judge Robert Gardner of the Juvenile Court of Santa Ana, California.

A woman who had not been able to hold a job in spite of the fact that she was well-trained and highly educated explained: "Oh, it's not odd at all. My parents never expected me to work, and for that reason I never expected to, either." She seemed to feel unashamed, and that such was reason enough.

The judge proceeds: "This type of parent blindly accepts Junior's plaint: 'I can't find a job.'

"Can't find a job! Well, Junior, I have news for you! These are boom times. A whole generation of us grew up during the depression when there were no jobs, but we found jobs anyway. Oh, they weren't good jobs, but they were jobs. There were always jobs—mean, disagreeable, back-breaking jobs. And many of these jobs didn't pay very much and they were hard and they were long hours and they were not desirable."

Do youth look for work in the cotton fields, in the beet fields, in the hay fields, the jobs that are taken by itinerant workers brought from Mexico and other foreign lands?

Some judges give arrested youth a choice to get a job within thirty days or be locked up, and seldom have had to lock up any. If the alternative is unpleasant enough, somehow Junior finds employment.

To this philosophy, there are rejoinders from many sources which cry there are not enough jobs to go around and that a job for a youngster means a job lost to the head of a family. And the answer of the judge to this is, "Get women out of the factories and put them back into the home where they belong . . . cooking, sewing, cleaning house and doing the traditional woman's work. It would do both for them and their neglected youngsters a world of good."

If a few million of the working mothers who need not work were to go home to their families, there might be employment for men now unemployed and part and full-time work for youth

who ought to help in family finances and who need occupation for their abundant energy.

How many children today contribute toward the family living? Parents permit the youth to idle away their time.

"Can't get a job," they say. Why, bless your souls, the world is crying for helpers. Have we spoiled our children paying them for every effort? I heard a fifteen-year-old complaining because he received only sixty cents an hour.

"What can we do?" they cry. "Where can we go?" Listen, youth, go home, roll up your sleeves; pick cotton, hoe the corn, thin the beets. Yes, before and after school and Saturdays and vacation days! It won't hurt you to store your ball and bat and hiking togs. Hang the storm windows, paint the fence, wash the car, pick the fruit, mow the lawn, repair the screen, plant a garden, cultivate flowers, trim the trees.

As we read of delinquency and crime, 2,000,000 serious crimes in this land in a year, and as we note many are committed by girls and boys, we ask ourselves what is the cause and what are the cures? In an adequate survey it was learned that a majority of youth wish responsibility and will thrive on it.

"What can we do?" they ask again.

Do the shopping, work in the hospital, help the neighbors and the church custodian, wash dishes, vacuum the floors, make the beds, get the meals, learn to sew.

Read good books, repair the furniture, make something needed in the home, clean the house, press your clothes, rake the leaves, shovel the snow, peddle papers, do "baby sitting" free for neighbor mothers who must work, become an apprentice.

J. Edgar Hoover of the FBI said, "Our youthful delinquency is a problem which strikes practically every home in America. It is something to which every parent should give the deepest consideration and the said responsibility for youth law infraction today lies more on the doorstep of the adult than it does on the youth. In the majority of instances the story of juvenile delinquency is the story of shattered homes where parents are neglectful, indifferent, and fail to exercise the proper degree of discipline."

One parent wrote to youth: "Your parents do not owe you entertainment; your villages do not owe you recreation facilities; the world does not owe you a living; you owe the world; you owe it your time, your energy, your talents, yourself. In plain simple words, grow up, get out of your dream world; develop your backbone, a backbone not a wishbone, and start acting like a man or a lady. . . ."

Lawmakers in their over-eagerness to protect the child have legislated until the pendulum has swung to the other

extreme. But no law prohibits most work suggested above, and parents can make work.

President David O. McKay said: "We are living in an age of gadgetry which threatens to produce a future generation of softness. Flabbiness of character more than flabbiness of muscle lies at the root of most of the problems facing our American youth."

Are these iconoclasts from normal homes with normal fathers and mothers? Or, are those parents income producers who satisfy their every selfish desire for social life, comforts, golf, parties, travel, drinking at the expense of their children?

Do the families of these window smashers kneel in prayer night and morning before these depredations? Do they have family evenings, family picnics, vacations, and entertainment together? Do these parents of such hoodlums exercise discipline in the home or are the children emancipated from restraint, from duties, and from controls?

To slow down this ever-increasing rate of juvenile delinquency, there is a growing cry: "We must have more detention homes and reformatories. We need more public money appropriated for better facilities, more highly trained specialists, social workers, psychologists and psychiatrists. We need larger jails, more police."

Certainly, it must be apparent that all this is but an attempted control of a malady of epidemic proportions. Have the experts failed? Isn't it time to come back to fundamentals? "We need more money," they say, but we have spent in the last decade \$78 billion on elementary and high schools for the children, yet delinquency increases; \$110 billion on cars; \$127 billion for recreation, and still immorality, hoodlumism, sadism, and vandalism grow apace, and to make it worse, \$180 billion in cosmetics, tobacco, and alcohol. No—money is not the answer! Surely we must realize that an ounce of prevention is worth tons of cure.

The Lord has indicated long ago the perfect pattern of prevention. He has organized the family in a home with unified pursuits. It takes no magician nor social authority to know where the error lies, and that the cure is prevention. With the home a sweet religious one with discipline and love and parental bliss and sweet parent-child relationships, there would be few, if any, prodigals. Reformatories and correction institutions could close; social agencies could lock their doors; jails would have few prisoners, and war be outlawed.

All this could come by the building of the homes of the people into spiritual fortresses. If fathers would give themselves to their families and mothers come home from employment and high

society to conserve the smaller incomes and to be real mothers, then the word *delinquency* would cease to terrify us.

May we organize our homes, discipline our children, and create nations of homes such as our Heavenly Father has planned, I pray in the name of Jesus Christ. Amen.

Saturday Morning Session, October 5, 1963

COMMUNICATION

*Richard L. Evans
Of the Council of the Twelve*

My beloved President, and my beloved brethren and sisters:

For more than a third of a century it has been my privilege to speak to many of you many times through my association with the Tabernacle Choir and its remarkably long series of broadcasts and through other organizations and activities. But I feel a weighty responsibility this morning in speaking to you of some things that are close to my heart and important to my life, and which are vitally a part of the principles and convictions of the Church to which I have the honor to belong—The Church of Jesus Christ of Latter-day Saints, sometimes inaccurately referred to as the "Mormon" Church, whose head and lawgiver is our Lord and Savior, Jesus the Christ, who with his Father—the Father of us all—is the foundation of our faith.

It is God the Father and his Son our Savior whom we worship. This places us on common ground with all sincere worshiping Christians, through our belief in the divinity of the Lord Jesus Christ. It places us on common ground with all other men also who believe in God the Father and Creator of us all, in whose image, as scripture testifies, men are made.

Now since we have this literal relationship with our Father in heaven and his Son, our Lord and Savior, the matter of communication between God and man, between a loving Father and his children, becomes a matter of primary importance—for life is a search for all of us—a search for its purpose and meaning—a search for the answers to questions, to problems—answers that will satisfy the yearnings of our hearts, the reaching of our minds. These are answers that can only come from a divine source.

This brings us to the question of

communication between God and man, between a loving, all-knowing Father and his searching, seeking children. This communication includes prayer, inspiration, impressions from the divine source upon the mind of man, the findings of truth through earnest seeking and research, and also what is called revelation, to which the ninth Article of our Faith refers in these words: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Who knows all the answers or any of the ultimate answers? Since no one does, they must come from continued revelation—from continued prayerful seeking and search.

There has been among men some suggestion that the heavens are closed, that scripture is closed; that God revealed his mind and will to his prophets in the far past, but for some reason does not do so today.

Do we need his guidance less today than men once did? Do we have fewer problems? Would a just and loving Father love us less than he did his children of the past? What kind and loving father would fail or refuse to respond to his children if they approached him with urgent need and humble hearts?

What gracious and all-wise Administrator of heaven and earth would ignore the problems of the present or leave his children to grope alone in life?

The comforting answer to these questions is that the channels of communication are open; that our God and Father is still interested in all our affairs; that he has his prophet on earth; that he gives to his children what in his wisdom they need and seek and are prepared to accept.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) "Where there is no vision, the people perish." (Prov. 29:18.)

This need for prophets and their vision—lest the people perish—prompts us to quote another Article of Faith: "We believe in the same organization that existed in the Primitive Church (i.e. the Church founded by our Savior in the Meridian of Time), viz., apostles, prophets, pastors, teachers, evangelists, etc." (Article 6.) Would not our Savior's Church today be organized as when he was on earth?

The Church of Jesus Christ of Latter-day Saints sustains in this conference President David O. McKay, who has stood before us this morning in his ninety-first year, in his kindly wisdom and far-seeing perception; sustains him as a prophet of God in this latter day,

with the same divine commission that was given to the prophets of the past.

Some have asked about our belief in the Book of Mormon. The Book of Mormon is not a substitute for the Bible. We accept the Bible and use the King James Version. But we do not believe that the Lord God confined his communications to the people of ancient Palestine or to any place or period of the past. He has had prophets in other places. The Book of Mormon, which supplements the Bible and is compatible with it, is an account of the counsels and communications of God, as is the Bible, and contains sacred and secular history, given to and preserved by the prophets of ancient America, among whom were some of the ancestors of the American Indians.

God is no respecter of persons and has not confined his communication to one part of his family, to one time of history, or to one land.

Now not only does our Father in heaven communicate by revelation, by inspiration, but he reveals truth also to earnest searching, seeking men in many fields of truth. Knowledge has been poured out upon the earth, the evidences of which are too numerous to dwell upon.

And not only does he reveal his will to his servants the prophets and to sincere searching men, but he responds to a child's simplest prayer—the simplest, sincere desire of the soul. He is mindful of every one of us in all our needs, in all of our decisions, in all our uses of life, in the thoughts of our innermost hearts, and our outermost actions. And aside from revelation as such, there is the impression within—the whisperings of the Spirit to the hearts and consciences of men.

And not only do we need communication with our Father in heaven, but we need communication and understanding with one another. So often we misjudge men. We misjudge motives; we believe rumors, and not only believe them, but sometimes add to them and pass them on. We sometimes believe what gossip and prejudice says of others, rather than going to factual sources of information. We often reach conclusions based on sheer assumptions. "O mortal men," said Dante, "be wary how ye judge."

Parents need better communication with their children, and children with parents. They need to counsel and respect each other and confide in each other and share with each other the thoughts of their hearts. What more important charge could anyone have in life than to care for and nourish and understand and teach and love a child whom God has given? What greater loyalty can a child have than to confide in a father and a mother with

respect and love, sharing hopes and dreams and plans and experiences. And there is safety in this—safety in doing nothing that we would not be willing and proud to confide to parents or to our Father in heaven, who in fact knows all things whether or not we confide.

There is safety in a mother and a father waiting for children to return at whatever hour—safety in these close confidences.

Husbands and wives need to confide and communicate with each other and not withdraw themselves within themselves, but to keep always open between them a gentle and frank and kindly communication.

Those who don't communicate sometimes sit in brooding silence, and let small things seem large, and imagine offenses that were never intended, and misjudge minds and hearts and motives, and pull apart and sever the most sacred ties, and break hearts and homes.

There is so much of misunderstanding that could be cleared with communication, with talking things out—suspicions, offenses, misjudging motives, much of which would disappear with communication and the sincere sharing of confidences with those who have a right to expect us to confide. As a poet so long ago expressed it—

"Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep,
Not understood."

"Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die,
Not understood."

"Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge.
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood."

"Not understood. The secret springs of action,
Which lie beneath the surface and the snow,
Are disregarded; with self-satisfaction
We judge our neighbors as they often go,
Not understood."

"Not understood. How trifles often change us.

The thoughtless sentence or the fancied slight
Destroys long years of friendship, and estranges us,
And on our souls there falls a freezing blight:

Not understood.

"Not understood. How many breasts are aching,

For lack of sympathy? Ah! day to day,
How many cheerless, lonely hearts are breaking!

How many noble spirits pass away,
Not understood.

"O God, that men would see a little clearer,

Or judge less harshly where they cannot see!

O God, that men would draw a little nearer
To one another! They'd be nearer
Thee

And understood."

—Thomas Bracken

I would leave my witness with you that there is purpose in life, that there is a Father in heaven who made us in his own image; that he did send his Son, our Savior, to redeem us from death; that God has revealed himself to man through the prophets of the latter days even as through the prophets of the far past; that he is interested in his children; that he responds to prayer; that he gives the revelations of his mind and will; that men are immortal and eternal; and that there is everlasting purpose and reason for the righteous living of life, for keeping his commandments, for cherishing, serving, and loving one another.

We would share with you these words from King Benjamin from the Book of Mormon:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. . . .

"And ye will not suffer your children . . . that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin. . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

"... I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

"... O remember, remember that these things are true; for the Lord God hath spoken it." (Mosiah 4:9-10, 14-15; 3:17; 2:41.)

The answers men so much seek are to be found, and to the aching, yearning loneliness of human hearts, and to the anguished agony of the world there can come direction, revelation, comfort, guidance, inspiration, and a finding of the way to the purposeful, happy living of life with the peace and cleanliness of a quiet conscience, and with the blessed assurance of an everlasting life with limitless opportunities, and with our loved ones with us.

May God be with you, my beloved friends, and give you every needed blessing in life, and your loved ones, in peace and health and happiness, in prayerful searching and seeking, in pursuit of the divine purpose, with the assurance that the answers are there. May you have help in your daily pursuits, and in your homes, and in all relationships with your loved ones, and with wise and good choices in all the living of life.

God does live! He is real and reachable and not indefinable. He is mindful of us. He hears us. He is interested in us. He is ever ready to communicate with us. He is our Father and made us in his own image, and as we seek him he will not leave us groping and lonely and alone. His word, his Church, his purposes are here and now on earth. The Creator is still in

command. May God bless you and peace be with you—always, I pray in the name of the Lord Jesus Christ. Amen.

the gospel of Jesus Christ has been restored to the earth in these latter days. We believe that the same organization that existed in the primitive Church of apostles, prophets, bishops, teachers, elders, and seventies, has been restored by direct revelation. It is the duty of those called as apostles "... to ordain and set in order all the other officers of the church, ..." (D&C 107:58.)

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, ... to build up the Church, and regulate all the affairs of the same in all nations, ..." (*Ibid.*, 107:33.) The Twelve travel throughout the world and under the influence of the Spirit ordain bishops to be "stewards of God."

In connection with the duties of the apostles, I would like to relate an apocryphal story from the writings of Clement of Alexandria:

"... about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he (John) passed over to Ephesus from the Island of Patmos, he used to make missionary journeys also to neighboring gentile cities, in some places to appoint bishops, and in some to set in order whole churches and . . . to appoint one of those indicated by the Spirit. On his arrival then at one of the cities at no great distance, of which some even mention the name, . . . he saw a youth of stalwart frame and winning countenance, and impetuous spirit, and said to the bishop, 'I entrust to thee this youth with all earnestness, calling Christ and the Church to witness.' The bishop accepted the trust, and made all the requisite promises, and the apostle renewed his injunction and adjuration. He then returned to Ephesus, and the elder taking home with him the youth who had been entrusted to his care, maintained, cherished, and finally baptized him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his cooperation in some worse crime. First familiarized with guilt, and then, from the force of his character, starting aside from the straight path like some mighty steed that seizes the bit between its teeth; he rushed towards headlong ruin, and utterly abandoning the divine salvation, gathered his worst comrades around him, and became a most violent, bloodstained, and reckless bandit-chief. Not long afterwards John was recalled to the

A CHOSEN GENERATION . . . A PECULIAR PEOPLE

Bishop John H. Vandenberg
Presiding Bishop

The Bible states that our Savior Jesus Christ "... gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) The members of The Church of Jesus Christ of Latter-day Saints are known throughout the world as a peculiar people.

We are considered a peculiar people because of our Word of Wisdom—the great youth program, the welfare program, the priesthood, and because of our belief in God—that he is a personal God and is the same yesterday, today, and forever, and that he speaks to his prophets today as he did anciently. We are peculiar because we not only claim but furnish evidence to all people that



city, and after putting other things in order said, 'Come now, O bishop, restore to me the deposit which I and the Saviour entrusted to thee, with the witness of the Church over which thou dost preside.' At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, 'I demand back the young man and the soul of the brother.' Then groaning from the depth of his heart and shedding tears, 'He is dead,' said the bishop. 'How and by what death?' 'He is dead to God! For he has turned out wicked and desperate, and, to sum up all, a brigand; and now, instead of the Church he has seized the mountain, with followers like himself.' Then the apostle, rending his robe and beating his head, with loud wailing said, 'A fine guardian of our brother's soul did I leave! Give me a horse and a guide.' Instantly, . . . he rode away . . . from the Church and arriving at the brigands' outposts, was captured without flight or resistance, but crying, 'For this I have come. Lead me to your chief.' The chief awaited him in his armour, but when he recognized John as he approached, he was struck with shame and turned to fly [flight]. But John pursued him as fast as he could, forgetful of his age, crying out, 'Why my son, dost thou fly [flee] from thine own father, unarmed, aged as he is? Pity me, . . . fear not . . . stay! believe! Christ sent me.' But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, . . . but the apostle pledging himself . . . led him back to the Church and praying for him . . . and wrestling with him in earnest fastings . . . did not depart, as they say, till he restored him to the bosom of the Church." (St. Clement of Alexandria, *Quis Divinitus Salu.*, chapter 42.)

In Zion today are apostles like John who have been divinely called to minister the affairs of the kingdom of God in all the world. The Lord has through this apostolic ministry appointed bishops in all stakes of Zion. The charge, "I entrust to thee this youth," which John gave to the bishop is one of the foremost responsibilities of the office and calling of a bishop—to care for the youth. Peculiar to this Church is the authority by which it acts, the priesthood of God. This priesthood or authority to act in the name of God was restored to the earth by direct revelation. The higher priesthood is known as the Melchizedek Priesthood and "... continueth in the church of God in all generations, and is without beginning of days or end of years" (D&C 84:17). Along with the Melchizedek Priesthood, "... the Lord confirmed a priesthood also

upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God." (*Ibid.*, 84:18.) Thus there are two divisions of the priesthood, "namely, the Melchizedek and Aaronic, including the Levitical." (*Ibid.*, 107:1.)

An unusual promise is given in connection with the priesthood. The Lord said: "For whose is faithful unto the obtaining these two priesthoods (or divisions) of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God." (*Ibid.*, 84:33-34.) It is therefore incumbent upon every eligible male member of the Church to live worthy to receive the priesthood.

The Lord in his great wisdom has placed the priesthood under two divisions, as indicated, the Melchizedek and the Aaronic. Perfection, however, does not come through the Aaronic Priesthood because this priesthood "... holdeth the key of the ministering of angels and the preparatory gospel" (*Ibid.*, 84:26), and is a schooling ministry to prepare the holders thereof for the greater or Melchizedek Priesthood.

The Lord offers the male youth of the Church, twelve years and older who are worthy and eligible, the great privilege of officiating in his work by being ordained to the Aaronic Priesthood. Here they learn the governing principles of the kingdom of God. Through voluntary service in the outward ordinances of the Church, they gain a spiritual stability that can come to them in no other way.

It is the Lord's desire that all should come unto him. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) There is only one way, as the Bible states, "One Lord, one faith, one baptism." (Eph. 4:5.)

The Lord knows the dangers that can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men in the Church have the Aaronic Priesthood conferred upon them. Thus each has the advantage of spiritual growth as he is presided over by a bishop. The bishop is, by revelation, president of the Aaronic Priesthood and president of the priests quorum. Thus the bishop of a ward is the spiritual guardian of the youth. He does not, however, replace the parents in their responsibility to teach, guide, persuade, and discipline their own children. It is the responsibility of parents to develop within their chil-

dren certain spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence upon their children. This influence must be for good if parents are to be successful.

The most recent statistics from the FBI indicate an increase in crime as reported in 1962. Approximately fifty percent of all major crimes are committed by young people under the age of eighteen. The school drop-out problem seems acute and more prevalent today. Dr. William Hutchinson says: "For the most part school drop-outs were first church drop-outs. He is a drop-out from his family, . . . drop-out from society. . . . I recognize, . . . that the most important single force in our society is the family. I would first suggest that we prepare our young people to be good parents. Too many of those that I see are weak, immature parents. After dealing with many teen-agers, I have received the impression that adolescent youth is not looking ahead to parenthood. Teen-agers too often think of their father and mother as 'poor Dad' and 'poor Mom' in a condescending way. Their thinking is not oriented ahead with proud anticipation of stepping into the role of a family leader.

"Among parents I see a great many looking back with nostalgia to their youth and trying to relive the 'glorious teens' vicariously through their children.

"The family used to be bound together by economic glue. Historically, the family worked together as a team on the hunt or in the field. It was an essential to existence itself that there be discipline and leadership within the family."

I would also like to read a letter written by a father to his son. The son had been confined in a youth detention home. The father upon learning about his son's confinement went immediately to the detention facilities. Upon seeing his son, the father commenced shouting indignantly, informing his son that he was no good, a disgrace. The boy reacted by forcing shut the door. As the father returned home, he was unable to sleep. He spent the night pondering over the circumstances causing the failure of his son. As a result, he wrote this letter:

"Dear Son, Maybe you won't understand all this. It certainly isn't clear to me yet. All I know is that when you sent me away yesterday I was glad. I thought I was finally rid of a big problem. I was wrong. Son, I have been wrong about you for a long time. I decided to forget you, but I couldn't. The more I tried, the more I thought about you. I prayed for help, but it

seemed to do no good. In fact, my thoughts only became more centered around you, like a snowball rolling down hill.

"I don't blame you Son for sending me away. You weren't sending away your dad, only a guy who was always mad at you. When I overcame my drinking problem, I went to all those I had hurt and asked their forgiveness. I never thought to go to you. I should have. I know now that you were one of those I had hurt the most.

"When you needed another chance, I never really gave it to you. Just sat around knowing you would fail and waiting for it to happen. Now I'm asking you for another chance. Not with me setting the terms. Just for the chance to work with you to try to overcome the wrongs done. Hopefully, Dad."

This letter would never have been written if the father had been the spiritual influence in his home that God intended him to be. The boy would never have harbored contempt for his father if their home had been spiritually strong. One might assume that the statistics of broken homes and shattered dreams would be sufficient to compel all people to correct the illusion that they are self-sufficient and have no need of God.

Thomas J. Cahill, chief of the San Francisco Police Department, makes the following observation: ". . . I say to you that the home is a place where the child must be taught from the cradle. Love, understanding, and kindness is something that is built into his heart and her heart as they grow; and it must be done by both the father and the mother carrying out their responsibilities; because when God gives them children or gives us children, he also places upon our shoulders corresponding responsibilities and obligations to see to it that those children are brought up in the proper way. . . ."

I must add that the only proper way is God's way. Spiritual discipline is the most effective means of character development. The influence of the priesthood in the home has the greatest influence for guiding and persuading young people along the path of righteousness. One of the fundamental teachings of The Church of Jesus Christ of Latter-day Saints is that every member should acquire learning by study, by faith, by prayer and by seeking learning wherever it is found. We believe that, "The glory of God is intelligence, . . ." (D&C 93:36.) "And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Ibid.*, 130:19.)

This would suggest that spiritual guid-

ance in the home gives the youth not only an advantage in this life but also in the eternity. In addition to the influence in the home, the bishop gives them guidance in the government of the kingdom and in the priesthood of God. In this respect, he is in metaphor, a potter and sculptor of the youth.

The ward bishop cultivates the pure love of Christ in the souls of the youth. His labors inspire hope, and his kindness builds faith. This is today's spiritual challenge to establish faith, hope, and the pure love of Christ, which is charity, (see Moroni 7:47), into the hearts of the young people. Paul declares that these three abide (see 1 Cor. 13:13) though the image and fashion of the world pass away. It is the precious youth of the Church who must accept this challenge. It is the bishop, as overseer in the household of God, who holds the torch of leadership. The bishop is indeed a true and good shepherd.

It is in the early period of life that youth needs to be cared for, maintained, and cherished. This is the formative period of life. Mr. Vaughn in 1783 wrote to Benjamin Franklin, "Influence upon the private character late in life is not only influence late in life but a weak influence.

"It is in youth that we plant our chief habits and prejudices; it is in youth that we take our party, as to profession, pursuits and matrimony. In youth, therefore, the turn is given, in youth the education even of the next generation is given, in youth the private and public character is determined, and the term of life extending but from youth to age, life ought to begin well from youth, and more especially before we take our party to our principal objects."

No young man can receive the priesthood and participate therein without becoming a better person. The priesthood is character building. It teaches one to have proper concepts and values. As one magnifies his duties in the priesthood, he experiences the challenge and growth that emanate from eternal principles. This challenge prompted the inspired words of the Prophet Joseph Smith, "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.)

In the business affairs of life, it is the application of advantages that contributes to success. If one has the advantage of added training in a certain field or the advantage of more economical production of a product, he usually becomes more successful in his business effort. So it is with the youth.

The priesthood of God gives them an advantage for success and happiness and eternal life.

Here we have reason for Peter's declaration: ". . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.) In the name of Jesus Christ. Amen.

"WE BELIEVE IN BEING HONEST"

Alvin R. Dyer

Assistant to the Council of the Twelve

It is always a great spiritual uplift to attend the conference of The Church of Jesus Christ of Latter-day Saints, and I am grateful with you, my brethren and sisters, once again to have this privilege.

President McKay's great message yesterday, which went straight to the heart of the individual, gives encouragement to the remarks that I thought to make about honesty. The great need of the world is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which good deeds shall come like a stream from the mountains, with power. But this nobility of character is not arrived at in a day. Its source lies far back in the days of youth, in the practices of restraint and the acquisition of honest thoughts and good habits.

We believe in being honest!

Through the efforts of the American Bar Association and Presidential Proclamation, we now have a new day in America. It comes every first of May and is referred to as "Law Day." Efforts are being made to popularize this day by many national organizations of which the following are but a few: The American Heritage Foundation, The United States Conference of Mayors, and The General Federation. The need for such a day to be brought to the attention of America stems from the apparent complacency with regard to the rule of law, devotion to morality, and moral honesty.

In recent weeks, as reported in our newspapers, J. Edgar Hoover, the director of the Federal Bureau of Investiga-

tion, based upon statistics compiled by this bureau, stated among other things "that since 1950 the crime rate in America has increased four times as fast as our population. For every dollar our churches cost us, our crime is costing us 12 dollars. Bank robberies and fraud have increased with leaps and bounds." In viewing this appalling situation there are those who say, "Such crimes are committed by the professional criminal, and we will always have them." But, truly, are such deviations into crime and dishonesty expanding only in the so-called ranks of the professional criminal?

In an article appearing in the *Reader's Digest* not long ago, we learn of the reported inroads of dishonesty made into the ranks of the average person.

A fisherman or a hunter is generally regarded as a "sportsman" with a sense of fairness and of playing the game according to the rules; yet in one month in one of our states, 350 "sportsmen" were fined for violation of the game laws. An officer reported that there would have been many more had there been sufficient wardens to check the infractions.

Access to the daily press releases of the Federal Trade Commission reveals the mendacity of our sellers of goods—lies about origins, lies about qualities, lies about reduced prices!

Recently, a New York newspaper printed many columns about unscrupulous persons on relief who had dishonestly requested and received more money than the law permits.

The revealed facts of employee and customer dishonesty are most startling. Chiseling a big impersonal company is not stealing at all, say some. A report of this was made in *Look Magazine* published the last week of September. A reputable citizen recently told proudly of returning a five dollar bill to a drug-store clerk who had given him too much change; but when he completed a long distance call from a pay booth and the operator returned his five quarters by mistake, he kept the money without any qualms. "The phone company is so big they won't miss it," he said.

The New Jersey Bell Telephone Company not long ago made a big fuss over a ten-year-old girl who had returned several dollars which she had found in the return slot of a public telephone. The company tried upon this occasion to impress the fact by having her picture placed in the paper that when a person faces a machine with a moral question, his answer should be the same as when he faces a human being.

During the first ten months at New York's new Americana Hotel, the well-meaning average guests stole among other things 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots,

1,500 silver finger bowls, and, believe it or not, 100 Bibles.

Supermarkets are especially vulnerable to the "amateur" thieves, eighty percent of whom are women. One example, 500,000 supermarket shopping carts disappeared last year, at an average cost of \$30.00 each, this comes to \$15,000,000.00. One expert estimates that fifteen percent of your food bill goes to cover what customers and employees take, salving their conscience with the thought that big companies can afford it. The question is: Can you afford it?

It is estimated that supermarket employees steal the equivalent of \$300,000.00 every day. Across the country, employee thefts of money and merchandise are estimated to total two billion dollars a year. Three years ago this was estimated at one billion. Such pilferage has destroyed many companies. An organization has been formed in New York City not to investigate criminal rings, but to suggest methods to big business concerns on how to control employee dishonesty. Much of this is in such innocent quantities that it hardly appears evil at all. Secretaries go home with pencils and carbon paper. Employees use the telephone for personal calls that add up to big money. One executive in a big company said, "If you asked a girl to put down a dime for a phone call, she would think you were crazy."

The fact that moral dishonesty has settled like an evil blanket upon the peoples of all lands is told in an interesting story by Russell Kirk reporting in the *National Review*, having written the story from a country house in Fife, Scotland. "Once upon a time," he wrote, "a strict Calvinism, whatever its defects, did install a high degree of honesty in the typical Scot. But this week, at the raspberry picking here, the gardener remarked to me, that of the thirty or forty people who came to pick on shares, probably everyone would steal a basket or two of berries if he saw the chance."

These examples of moral dishonesty are not those of the hardened criminal, but rather the average everyday citizen we see go to and from work on the streets of our cities. Civilizations may not fall because of cheating raspberry pickers or dishonest supermarket employees, yet great states do come to an end of their tether when religious sanctions no longer govern the soul of the average citizen.

Well might we ask ourselves this question at this crucial time, "What is it that produces moral and physical dishonesty in the lives of people?" The facts that have been reported here refer to overt acts of moral dishonesty, in a supposedly noncriminal cross section of

the people. Can we possibly believe that any act of such dishonesty is born as of that minute when the act is committed? This cannot be true, for it goes back even to childhood where little traits of dishonesty go undetected. I once heard a father jokingly tell of how his little son was always able to find loose change around the house. Perhaps the urge to take something that does not belong to an employee can be traced back to the lack of respect which adolescents have for the property of others, even members of their own families.

That child or adult who is unaccountable for his actions, disregarding repentance and restitution, weaves into his character the trait of dishonesty. Here we see the need of righteousness and kind discipline in the home.

The lack of realism on the part of parents in failing to detect and correct innocent acts of dishonesty in their children can lead to disaster later. The passing over of small amounts of money taken by children, the failure to correct stories told by children which are completely false, can lead to acts of a graver nature later. There are many ways in which the unsuspected seeds of moral dishonesty are planted and which will blossom forth in due time.

Generally speaking, moral dishonesty tends towards *insincerity* and *hypocrisy*. These three are evil companions and can destroy the majesty of the will, nullifying the power of agency. Nothing displeases the Master more than hypocrisy. His frequent denunciations of the Pharisees because of this trait are a matter of biblical record. Of those who are not what they profess to be, the Apostle James has said, "A double minded man is unstable in all his ways." (James 1:8.) Following this declaration with another: "But be ye doers of the word, and not hearers only, deceiving your own selves." (*Ibid.*, 1:22.)

An insincere person lives a strenuous life, says Anne Lindbergh. There must ever be restraints against "putting on" or assuming a superficial front to sway an impression or a credit in our direction. That leader or teacher who is not honest in heart lacks sincerity. Such a one does not live by what he teaches. The very word itself when traced to its origin means to be honest in our relations with others; a negative message will ever emit from an insincere and morally dishonest person. From my own experience in serving with thousands of missionaries, I have come to know that sincerity is the most necessary of all qualifications. Without it a missionary can't hope to succeed.

The Prophet Joseph Smith, while being held without cause in Liberty Jail, was inspired to say concerning those

whose insincerity of purpose had led to dishonest membership:

"How much more dignified and noble are the thoughts of God than the vain, (insincere) imaginations of the human heart! None but fools will trifle with the souls of men." (DHC 3, 295.)

The Apostle Paul urged the Ephesians to serve God with sincerity of purpose and honest intent. Said he:

"... Be obedient; ... with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eyerservice, as men-pleasers; but as the servants of Christ, *doing the will of God from the heart;*

"With good will doing service, as to the Lord, and *not to men:*

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"... in the evil day, and having done all, *To stand.*" (Eph. 6:5-7, 11, 13. Italics added.)

Someone has written a paraphrasing of this of those who take much from life but give little:

"He stands having his loins girt about with religiosity and having on the breastplate of respectability. His feet are shod with ostentatious philanthropy; his head is encased in the helmet of spread-eagle patriotism. Holding in his left hand the buckler of worldly power and in his right hand the sword of influence, and thus shall he stand in the evil day."

In conclusion, I quote the thirteenth Article of Faith of our Church:

"*We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.*" (Italics added.)

I have spoken of but one phase of this article:

"*We believe in being honest!*"

I bear testimony to the need of this attribute in our daily lives that we may not be deceived by the force of evil in hidden and unsuspecting ways. I bear testimony also of the vitality and truth of the message of the restoration of the gospel of Jesus Christ, which we have for the world. In the words of Joseph Smith the Prophet:

"We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; ... that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands, eternal in the heavens, whose builder and maker is God; ..." (DHC 3, 304.)

I testify of this in the name of Jesus Christ. Amen.

CHRIST IS THE CORNERSTONE

Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, we have just listened to a stirring message sung by the Choir: "How beautiful upon the mountains are the feet of him who bringeth good tidings."

As I stand here, I feel that mankind today needs to be reassured. Atheism is asserting itself as never before. It is being organized to destroy religion, to dethrone God, and to undermine the standards by which progress in the past has been made. The leaders in all activities of life need much strength, much love, much endurance, and an unbounded courage, and certainly greater faith in God.

As a Church we accept without reservation the divine leadership of Jesus Christ the Lord. Faith in him is the foundation of righteous living. He is the cornerstone of The Church of Jesus Christ of Latter-day Saints. To disregard and to ignore him is to extinguish the brightest light in human history.

A few weeks ago I attended a fast day service in a beautiful ward chapel. I was deeply impressed as I watched and listened to the proceedings. A youthful bishop presided. He made a few preliminary remarks, and the congregation sang a well-known hymn. The prayer that followed was short and to the point. Another hymn was sung, and the bishop arose and told the congregation it was their meeting. He urged the members present to bear their testimonies and briefly to express their feelings regarding their faith and to acknowledge their blessings. There were no prolonged sermons. The speakers, men and women, manifested the usual fear and timidity, but all in all each one had a message, a message that came from the heart, and what comes from the heart goes to the heart. The words spoken were tinged with deep conviction. In each case it was a declaration of a positive faith. They told about their prayers being answered and the manifestations of God's power in their homes. Some talked about material blessings which had come

through the payment of tithing. Others testified as to the divinity of God's work which had been established in this Dispensation of the Fulness of Times. Some spoke of the divinity of Jesus Christ, and others about the prophetic calling of Joseph Smith. The closing hymn was sung with considerable feeling. A fervent benediction was offered, and the meeting dismissed, but the worshipers stood there in groups as if reluctant to go. I know the good spirit was present in that gathering. It was the spirit of true worship. All were touched, and everyone was strengthened and uplifted for the days and weeks ahead.

What is man without an abiding faith in the true and living God? Colonel Ingersoll answered that question many years ago. "Man," he said, "is a stranger wandering hither and thither in a narrow vale between the barren peaks of two eternities" coming and going without guide, compass, or destination to guide him on his way.

But let me say, my brethren and sisters, those peaks about which Ingersoll spoke are not barren, for a man of faith sees beyond the peaks, and he sees a primeval existence. He also sees a land where there are no shadows and where there will be a glorious reunion with loved ones who have gone on before. Earth life is not the beginning of man, and death is not the end. For three years Jesus walked along the shores of the Sea of Galilee, through the towns, villages, and cities of Palestine, teaching and demonstrating the power of faith. But most of his followers remained cynical and doubtful, and when the crucial and testing moment arrived, they were not there. Without faith man is forever in the shadows of doubt and uncertainty. He has no future. He has no program to follow, and when death comes he leaps into the dark and there is no inclination in his heart to turn to God and worship.

Jesus was the greatest advocate of faith the world has known. He not only taught it but he exemplified it in his entire ministry. For many years I have read books on the life and character of Jesus the Christ. Most of them have been very interesting and well-written. The older I get, however, the more joy and satisfaction I receive from the four Gospels written by Matthew, Mark, Luke, and John. These four narratives are a challenge to the world. They are a work of art. They are a strong and irrefutable testimony of the divinity of the Lord Jesus. Whatever is said and done, and whatever is written about him, the fact remains that these writers of his life have pictured for us the greatest figure in universal history. They did not invent him. No one would be capable of

doing that, for he was perfect and beyond the creation of man. They recorded what they saw and heard and found nothing to criticize. They accepted him, worshiped him, and some of them died for him. Their testimony is therefore strong, reliable, and trustworthy.

Religious teachers talk about theology, their doctrines of salvation—the resurrection, the virgin birth, and many other things. But without the personal Christ as he appeared among men, their teachings would be meaningless and without purpose, and the urge to worship the Almighty would be lost. He is the voice of authority, the fountain of all grace and truth and the mirror of all perfection for you and me to follow. He made that clear when he said, "I am the way, the truth, and the life: . . ." (John 14:6.) I believe that deep in the heart of humanity is a desire to believe in the divinity of Jesus Christ, for he gives humanity something to hope for, something to live for, and something to strive for.

Jesus lived with the poor. He appeared as one of them. He cast his lot with the lowly and dejected classes of society. You will recall when John the Baptist sent his disciples to be reassured, Jesus said, "Tell John the poor have the gospel preached to them." (See Luke 7:22.) Can you think of any leader aspiring to greatness and recognition who ever thought of beginning with the poor? Please remember that the higher circles were open to him, but he never deserted the meek and the humble. He remained their friend. Was not this a manifestation of his great love?

The meek will someday inherit the earth. The honest and conscientious worker will be rewarded, and the idler and the schemer will have no place in the ideal commonwealth to be established.

Consider the Savior from any standpoint. He was always a leader. He possessed all the qualifications necessary to lead a world torn asunder by conflict, war, disruption, and contention. He looked ahead. He was prepared for eventualities. He knew, for instance that he would be put to death on the cross. He knew also the reception that would be accorded his disciples. He never wavered in the face of a ruthless and determined opposition. In adversity he was still the leader. A combination of forces assailed him. Strong and powerful they were, but he never lost sight of his appointed mission nor succumbed to the fallacies of men. His objective was before him. He never compromised nor did he sidestep his responsibilities. He was firm and immovable before his assailants, most of whom shriveled and withered in his presence.

He could not be manipulated nor confused.

He was qualified, my brethren and sisters, to lead the children of men. He made a bid to do so: ". . . other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Jesus is the shepherd. He will succeed, for regardless of man's rebellion every knee shall bow and every tongue confess that Jesus is the Christ. In a world of uncertainty, confusion, and chaos mankind must turn to him. It is inevitable.

And so we worship the Lord and Master. We meet together often to keep alive our faith and to worship him in spirit and in truth. Emerson said, "And what greater calamity can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous, science is cold."

I testify that Mormonism, so-called, is the gospel of Jesus Christ, which is the power of God unto salvation. It embraces all truth and proclaims the divinity of Jesus Christ. People everywhere are urged to recognize and accept that truth and to introduce it into their daily lives. The angel whom John saw in vision said, "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth and the sea, and the fountains of waters." (Rev. 14:7.)

May we do so, I pray in the name of Jesus Christ. Amen.

Saturday Afternoon Session, October 5, 1963

THE CHURCH, THE MOST IMPORTANT THING

LeGrand Richards
Of the Council of the Twelve

Dear brothers and sisters and the listening audience:

I thought I would like to discuss with you today briefly what, to me, is the most important thing in a man's life.

Jesus said:

"But seek ye first the kingdom of God, and his righteousness; and all these

things shall be added unto you." (Matt. 6:33.)

Where should one seek to find the kingdom of God today?

The Apostle Paul said:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11-14.)

Can the world claim that we have come to a unity of the faith?

In view of the hundreds of churches claiming to be the church of Christ and yet teaching conflicting doctrine, is it not clear that men are being tossed and fro with every wind of doctrine as the Apostle Paul stated, and is this not because the apostles and the prophets whom God placed in his Church to bring them to a unity of the faith were all put to death, except the Apostle John who was promised that he might tarry to bring souls unto Christ until he should come in his glory.

What became of the Church and kingdom of God after the Savior and his apostles were put to death?

The Apostle Paul warned the brethren of his day not to look for the coming of Christ until there should be a falling away first. These are Paul's words:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, nor as that day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" (2 Thess. 2:1-3.)

Could a more positive statement be made that there would be a falling away before men could look for the coming of Christ?

How universal was this apostate condition to be?

When the Apostle John was banished upon the isle of Patmos, the angel of the Lord showed him all things from the war in heaven when Satan was cast out with a third of the hosts of heaven until the final winding up scenes when we would have a new heaven and a new earth, for all former things would

have passed away, and the angel said: "... Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.)

And the angel showed John the power that Satan would have in the world and said:

"And it was given unto him to make war with the saints, (the members of his church) and to overcome them: and power was given him over all kindreds, and tongues, and nations." (*Ibid.*, 13:7.)

In light of these statements it is clear that the Lord permitted his apostles to see the time when his Church and kingdom would not be found upon the earth.

But he also let them see the time when his kingdom would again be restored to the earth.

After the Apostle John was shown by the angel the power given Satan to make war with the Saints and to overcome them and power was given him over all kindreds and tongues and nations (see *idem*), he was shown how the Lord would restore his kingdom to the earth. He said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (*Ibid.*, 14:6-7.)

Thus the everlasting gospel was to be restored to the earth by an angel being sent from the heavens. It was to be preached to every nation, kindred, tongue, and people, showing again how universal the departure from the truth had been or there would have been no need of an angel being sent from heaven to restore the everlasting gospel to the earth.

The Prophet Isaiah also saw the day when men would be teaching for doctrines the precepts of men, and he said:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.)

Our message is to acquaint every lover of truth with this marvelous work and a wonder or the everlasting gospel brought back to this earth by holy messengers sent from heaven in our day.

The Prophet Amos tells us the need of a prophet in these words:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Thus, he, who would be sent to prepare the way of the coming of the Lord

in the latter days, could be none other than a prophet.

We bear solemn witness unto the world that the Lord has raised up a prophet in this dispensation to restore his everlasting gospel or his kingdom upon the earth, and that prophet was Joseph Smith.

When Jesus bore testimony to Nicodemus of what the Lord had done, he said:

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.)

And we testify that we do know that Joseph Smith was a prophet of God who was visited by God the Father and his Son Jesus Christ when, following the admonition of the Apostle James, if any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraidth not; and it shall be given him. (See James 1:5.) He went into the woods near his father's house, when only in his fifteenth year, to ask of God which of all the churches he should join, and the Savior of the world whose right it is to sit in judgment upon all men told him, he should join none of them, for they were all wrong and were teaching for doctrine the commandments of men, thus merely declaring the fulfillment of the prophecies we have already referred to.

Following this glorious vision, other heavenly messengers were sent to restore all things spoken by the mouths of all the holy prophets since the world began as declared by the Apostle Peter which would have to transpire before the Savior would come again. (See Acts 3:19-21.)

Moroni, a prophet who lived upon this land of America about four hundred years after the birth of Christ and who had custody of the records that had been kept, of the hand dealings of the Lord with a people that he led to the land of America six hundred years before the birth of Christ, which record was recorded on gold plates, was delivered by Moroni to the Prophet Joseph Smith with the Urim and Thummim or interpreters by use of which he was able to translate these records which we have as the Book of Mormon.

John the Baptist, who was beheaded for the testimony of Jesus, brought back the Aaronic Priesthood.

Peter, James, and John, apostles of the Lord Jesus Christ who were with him upon the mount of the transfiguration, restored the Melchizedek Priesthood with the holy apostleship. Thus men were again empowered by ordination to perform holy ordinances here upon the earth necessary for the salvation and exaltation of men so that such ordinances would be binding in the heavens, and again to establish the

Church and kingdom of God upon the earth.

When Jesus, as he sat upon the Mount of Olives, told his disciples that the temple at Jerusalem would be destroyed so there would not be left one stone upon another, his disciples said unto him:

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (*Ibid.*, 24:3.)

Then Jesus told his disciples of the judgments that would befall the nations, of wars and rumors of wars and pestilences and earthquakes and famines, and then he adds:

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (*Ibid.*, 24:9.)

Then he adds:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.)

This is the only gospel, through obedience, to which men can obtain membership in the Church and kingdom of God here upon this earth.

So, if we understand the scriptures, we would know that the truth, the everlasting gospel, the marvelous work and wonder Isaiah spoke of, would be found with a people who have been hated by all nations. Such has been the history of this people and this Church.

The Prophet Joseph Smith and his brother Hyrum were shot in cold blood by a wicked mob, and many of the Saints were killed for their testimonies, and the Saints were driven from their homes time and time again until they were driven beyond the borders of the United States.

Recently, I sent a copy of a book explaining the teachings of this Church to a distant relative in the East, an intelligent man. He wrote back indicating that it was the first book he had ever read in favor of the Mormons. He said, "I doubt if you have any conception of the erroneous ideas the people of New England have regarding the Mormon people. I sometimes wonder if they believe the tales they tell."

But though the Lord had said that his people would be hated of all nations, nevertheless, he promised the Prophet Joseph Smith and his associates:

"... power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—" (D&C 1:30.)

It is gratifying to us to have lived long enough to see the realization of this promise.

Last year 115,000 new converts joined this Church because they believed through the power of the Holy Spirit in answer to their prayers that Joseph Smith truly was a Prophet of God.

On May 17 of this year (1963) the "Ten Commandments Award" of the Fraternal Order of Eagles of Milwaukee, Wisconsin, was presented to President McKay. It was the third time in fifty-six years the award had been presented by the organization.

The award, an engraved copper scroll mounted on walnut, read:

"To President David O. McKay—for leadership and strengthening the moral and spiritual fabric of American life."

Then, Mr. Thacker, representing more than a million members in the United States said:

"We wish to express our appreciation for your leadership as head of one of the great religions and faiths of our country. We present it in honor to your church and faith, and to you personally. May you reign forever."

How appropriately he expresses our feelings toward our great prophet and leader of today.

On March 29, 1960, a youth conference was held in Washington, at the call of President Eisenhower. Some seven thousand delegates from all over the United States attended that conference. President Marion D. Hanks of the First Council of the Seventy of this Church was asked to give the keynote address at that conference, and as he sat down, the man conducting the same made this statement:

"As I sat here, I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed and suffered bitter persecution for their ideals; that went finally to the far reaches of the country where they thought themselves away from all this.

"Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away."

It takes truth a long time to travel.

In a book recently published by Marcus Bach entitled *Strange Sects and Curious Cults* he devotes one chapter to the Mormons. I quote the following therefrom.

"Mormonism has outlived its persecutors and outlasted most of its critics and with good reason. It is the most truly American of all America's religions. Its founders, its miracles, its holy books, its prophets, its martyrs, and its spirit grew out of American soil. Across America from coast to coast are the credentials of its faith, and it is in America that it has built its holy city and its sacred state."

During the summer of 1959, the president of the Deep Springs College near

Bishop, California, a member of the Episcopal Church, taught at the Brigham Young University Summer School.

In an interview with a newspaper reporter, he said:

"It may well be that the Mormon people have the key that will eventually save this country."

We knew that, but we didn't know that he did. Then he adds:

"I am impressed with the extremely high level of intellect I encounter in the students here and even more important the character of the students."

And is this not the true test of true Christianity?

I have a son-in-law in Los Angeles who has interested a retired minister in the accomplishments of the Mormon Church. He said to my son-in-law a short time ago, "I would like to do something worthwhile before I die. I would like to write a book in favor of the Mormon Church." While my wife and I were there during our last summer's vacation, my son-in-law had fifty typewritten pages prepared by this man under the title *A Methodist Preacher Likes Some Things about the Mormon Religion*. I was asked to read the fifty pages which I did, and there were many very complimentary things said about our Church. I quote just a few paragraphs taken at random from the fifty pages:

"The Mormons need to know that what has been good for the development and practice of the Welfare state in Utah has fundamental principles that God designed for the world at large as well as for the Mormon Church. If Mormon principles of the Welfare state have been good for the Mormon people—it is also a good thing to give it out to the whole world without stint or favor."

* * * * *

"... The despised Mormon Church has something in its makeup, the church world needs and no amount of dodging this fact will furnish escape from our theological muddle of the present hour."

* * * * *

"... Joseph was irregular like all prophets of God, and I believe he was a prophet of God, in spite of any proven blunders that might be suggested on the part of his enemies."

* * * * *

"... The Mormon church has something that the world needs, and ignorance of Mormon truth will not help us solve the problems of our national life."

* * * * *

"... No two men in the religious history of America were hated like Joseph Smith and Brigham Young, but they had something the world needed

in spite of any personal faults they might have had in life."

* * * * *

"... It is high time that some honest scribe wrote about the importance of the truth that Joseph Smith and Brigham Young preached while being the most brutally opposed men in American religious life."

* * * * *

It is wonderful to note how the Lord is fulfilling his promise that he would bring his work forth out of obscurity and out of darkness.

To all who are listening to me this day, I say unto you, that God the Eternal Father has restored his Church and kingdom to the earth, that he has built his Church again upon the foundation of apostles and prophets with Christ our Lord as the chief cornerstone; and no matter what your faith may be, I promise you that if you will investigate and join this Church with sincerity of heart, that it will enrich your lives beyond anything that you could purchase with the wealth of this world. Hence, I repeat, the greatest thing in this world is to seek first the kingdom of God and his righteousness and all other blessings will be added. I prize my membership in his Church and kingdom above all other things I have in this world, even to my life itself. May God bless you all, I pray in the name of the Lord Jesus Christ. Amen.

HOW MUCH IS TOO MUCH?

Eldred G. Smith
Patriarch to the Church

One morning on my way from the parking lot to my office in the Church Office Building I stopped momentarily at the large excavation behind the building. A young man stepped over by me and asked what was going on. I told him it was the excavation for a large multistory church administration building. He replied as he turned and went down the street, "That's too much to spend on religion." Obviously he didn't place much value on religion.

I've been thinking since then, *how much is too much?*

In this busy world, are we so concerned with other things that we have

not time for God? We need to stop and ponder—Where are our values centered?

"There is something very remarkable about what we have to give under the gospel plan," said President J. Reuben Clark, Jr. "No matter how much we give of *truth, of good example, of righteous living, our stores, our blessings increase, not decrease by that which we give away.* . . .

"We are expected to give out of our store all that we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves."

In serving our fellow men we are also serving God. As he has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matt. 25:40.) The more we serve, the more we are blessed. King Benjamin in addressing his people said, "I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

"And behold all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

"And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

"And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?" (Mosiah 2:21-24.)

Have you ever tried to get the Lord indebted to you? He has offered that challenge to you.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

We are indebted to God for our very life: the air we breathe, our sight, speech, hearing.

Typical of many other such cases is the lady who was born blind. Through the goodness of the missionaries who provided her with the Braille and talking records necessary to teach her the gospel, she became converted to the

Church. She told me she had two sisters who had their sight, but she wouldn't trade places with either one of them. They had their sight, but they didn't see. She had the gospel and a testimony of its divinity, but they did not.

Another typical example is the man who was grateful for the accident which caused him to be paralyzed from the waist down. He said if it had not been for the accident he would not have received the gospel. He had been too busy before to be interested in religion. After the accident he had plenty of time to think and set his values straight. Then the missionaries called on him. He accepted the gospel and now has been to the temple and had his wife and family sealed to him for time and all eternity, without which he wouldn't have his family after death. For this he was most grateful. *What price is too great for the blessings of exaltation and eternal life, and what is there in this world that is more precious than the gospel of Jesus Christ?*

In early days of the Church it was not uncommon for converts to be rejected by family and friends and forced to make a choice between loved ones and the gospel of Christ. They chose the gospel because it gave them a joy and security which could not be found in any other way. There are still some converts who are forced to make this choice. On the other hand, some of us who have been given blessings in such abundance have no time for God. Our search for wealth and riches means more to us, and we are sufficient unto ourselves. We no longer depend upon God.

The Lord has said in the section called the Word of Wisdom:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures"; (D&C 89:18-19.)

How can one set a price on the "hidden treasure" of knowledge of the gospel of Christ?

Again the Lord has declared:

"And also all they who receive this priesthood receive me, saith the Lord; "For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (*Ibid.*, 84:35-38.)

What price is too high? Can you appreciate the blessing which belongs to you priesthood holders to take your child in your arms in the congregation of the Church and give it a name and blessing, or to baptize and confirm the

members of your family, or others who may be worthy?

Count your many blessings, see what God has done.

Someone has said, "True faith is that which teaches that things which matter most, should not be at the mercy of things which matter least."

Let us not be like the man in the parable Christ gave who filled his storehouses with the riches of the world. When they were filled to overflowing he said, "I shall tear them down and build greater." (See Luke 12:18.)

"But God said unto him, Thou fool, this night thy soul shall be required of thee: . . ." (*Ibid.*, 12:20.)

None of us knows when our soul may be required of us. *It may be later than we think.*

May we more fully appreciate the great and wonderful blessings which the gospel offers to us, and may we show that appreciation by righteous living and service to our fellow men and unto God, I pray in the name of Jesus Christ. Amen.

"WHERE IS YOUR POWER?"

Boyd K. Packer

Assistant to the Council of the Twelve

Between sessions I was speaking to Brother Alma Sonne, whom I affectionately call my "big brother." He was the concluding speaker at this morning's session, and sensing some apprehension on my part about this moment, he said: "Don't worry, little brother. I promise you this: There is a good spirit when you get up there." And I confess that I am totally dependent upon that good spirit and plead with the Lord for his blessings during the few moments allotted me here at this pulpit.

Some time ago I stood at the bedside of an aged little Danish woman. She was near the close of her life. There was a serenity and anticipation, even a beauty about her as she talked of what soon would be. There stood with us her middle-aged son, a pathetic figure. He had lost his wife and family through self-indulgence and for the past number of years had been living at home with his aged mother. Tearfully he pleaded, "Mama, you can't go.

Mama, you've got to live. Mama, you can't die."

Now, as the last person who seemed to care much for him at all was about to go home, his pleadings became almost frantic as he demanded, "Mama, you can't go." And then he said with emphasis, "Mama, I won't let you go."

I shall not forget. The little mother looked up at her son, and in her broken Danish accent she said, "But vher iss yoa powah?" It is to her question, "Where Is Your Power?" that I would speak.

Her son had brought no honor to the family name. As a father he had failed. How sharper than a serpent's tooth is failure such as this! I address my remarks to every father who has a son—not to the exclusion of fathers who have daughters only, for much of what I say will suit them, too—but pointedly to every man who has a son to carry on his name.

The Church of Jesus Christ of Latter-day Saints is a family-centered Church. I bear fervent, solemn witness that The Church of Jesus Christ of Latter-day Saints was divinely instituted; that there stands at the head of this Church today a prophet of God, and that the program of the Church is ordered by revelation from on high. In the Church there is reverence for family relationships. Family relationships are sacred. The family is eternal.

I speak to the father simply in recognition of his place at the head of the home. Recently a priesthood home teaching program was inaugurated in the Church. It reaffirms to every father his responsibility. It brings to every father new opportunity.

The responsibilities of fatherhood cannot be delegated to social agencies, nor even to the Church, for a father may unwittingly erase all of the good effects of those outside the home who seek to build for him a worthy son.

Parents frequently call upon the General Authorities of the Church and anxiously argue that we are the last hope to rescue a wayward son or daughter. They seek a blessing we cannot always bestow, for often we find it is the parent and not the child that needs reproof. How wise was the prophet when he said:

"... The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

One cannot, I repeat, escape the obligation of fatherhood. The father who neglects his son may suffer the condemnation that the Lord placed upon the Prophet Eli when he said:

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3:13.)

I would remind you that the father is first of all a husband, and essential to rearing of fine stalwart sons is proper regard for the wife and the mother of the family. O how important it is for a son to have a proper relationship with his father and with his mother, and for him to know that his father and his mother live together in love. There are some hideous things that can happen to a boy—ugly, abnormal, perverted things. A proper parental pattern is the greatest insurance against tragedy such as this.

The Prophet Jacob, in accusing wayward fathers of his day, said:

"Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobs of their hearts ascend up to God against you . . ." (Jacob 2:35.)

If the father does not honor the priesthood he holds, rest assured that the son will do more than duplicate the inactivity. He will likely magnify the mischief he sees in you, father. Fortunately, the same may be true of your virtue and activity also.

Give careful, prayerful, conscious thought and consideration to your family. Do not bury your life in merely providing a living. Many men play the role of fatherhood just by ear. They only react to what is, rather than to strive with conscious, prayerful effort for what ought to be.

A necessary and important discovery with reference to a boy is that he is an individual. Boys must be taught to work, but boys are not miniature men, and the Lord has urged:

"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

A boy is not born to know that his father loves him. He must be told and shown and told and told a thousand times or more. A father must be wise and patient, but most of all he must be consistent, and his expectations must be reasonable. For as the poet said:

"What unjust judges fathers are, when in regard to us they hold
That even in our boyish days we ought in conduct to be old.
Nor taste at all the very things that youth and only youth requires;
They rule us by their present wants, not by their past long-lost desires."
(Terence—*The Self-Tormentor*,
Act I, Scene 3,
F. W. Ricord's Trans.)

Recently in California a church leader described a lecture he had given to his children. He had forcefully affirmed

to them how he had been self-sufficient as a youth, how dependable he had been, how hard he worked. His tiny daughter brought him back to earth by saying, "Daddy, when you were a little baby, did you fix your own bottle?"

Where is your power to rear children to bring honor to your name? Each father would do well to recognize that he is himself a son. This is true in an eternal way. It is my testimony that the word "father" in the scriptures means father; that we have a child-parent relationship with God; that we were created in his image; that we are his children, and each one of us, particularly those who hold the priesthood, will one day have to answer to him.

The late President George Albert Smith once lay critically ill. Those close to him despaired of his life. He later recorded: "One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the other side. I found myself standing with my back to a large beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. . .

"... soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass. I followed this trail, and after I had walked for some time and had traveled a considerable distance through the forest, I saw a man coming toward me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather. . . ." (I say parenthetically here that his grandfather was George A. Smith, First Counselor to President Brigham Young.) President Smith continues: "I remember how happy I was to see him coming. I had been given his name and had always been proud of it.

"When Grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the . . . people never to forget—he looked at me very earnestly and said:

"I would like to know what you have done with my name."

"Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said:

"I have never done anything with

your name of which you need be ashamed.'

"He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude that I could answer unashamed."

This vision or dream of President Smith reminds each of us of the responsibility we bear with reference to the name that has been given us. We have taken upon ourselves the name of Christ and have entered into a covenant to remember him always and to keep the commandments which he has given us, and in consequence of keeping the commandments there comes a promise that we shall have his Spirit to be with us.

Our measure will not depend on academic degrees or political preference or property or influence so much as simply how we lived at home. To be a worthy father is to be a faithful son. The formula for either is the same.

Where is your power? It is in the power of example. Where is your power to raise sons to do honor to your name? It is in the power of the priesthood.

In closing I quote a few lines from Jane Terry written to teachers, applicable to fathers who are the teachers of their sons:

"You are called to be true undershepherds,
To keep watch o'er the lambs of the fold;
And to point out the way to green pastures,
Of more value than silver or gold.

"Unto you are entrusted the children
Priceless treasures from heaven above.
You're to teach them the truth of the

Gospel,
Let them bask in the warmth of your love.

"Do you ask for the help of our father In teaching his children so dear?
Do you put forth a true, honest effort?
Is your message impressive and clear?

"Are you living a worthy example?
Is your character what it should be?
When the children have gathered around you,
Can you say, 'Come, follow me'?

"Earnest effort is always rewarded,
Righteous lives are inspiring to all,
You can render your thanks to our Savior,
By making the most of your call."

In the name of Jesus Christ. Amen.

“FEED MY SHEEP”

Bernard P. Brockbank

Assistant to the Council of the Twelve

Brothers and sisters, it is always a joyful and honored occasion to look in the faces of so many priesthood bearers, to be in the presence of our prophet, twelve apostles, and so many fine people desiring to enjoy and know the spiritual things of life.

I would like to just mention that in the passing of President Henry D. Moyle, working so close with him in the mission field, I learned to appreciate his great strength and his power and his interest in taking the gospel to every soul. He knew no limit, and he always had an open door to everyone. He always had time for the right things. I have never experienced an individual like President Moyle, man of leadership, capacity, and strength, and with so many varied interests.

Also working in the mission field with President Tanner, I used to marvel at how he could make so many interviews. I am sure that he tired the same as the rest of us, but it never seemed to show. Courage and strength—he has only one real desire and interest and that is to further the work of the Lord. It was good to share missionary blessings and to have friendship with these two great missionaries.

I enjoy reading the scriptures. You know, they seem to have quite a human touch. You remember Peter saying after the Savior's resurrection, and in his absence, "I go a fishing." (John 21:3.) That is just about as brief as you can put it. The Savior appeared while Peter and the disciples were fishing. After the Savior had shown them how to catch fish by casting their nets under his direction—casting the net under his counsel and his guidance—that is the way to fish. He taught them how to be fishers of men, to cast their nets under the direction of the Savior. I would like to take the next part of this great message that the Savior left with Peter on how to be an effective missionary. This was now the third time that Jesus showed himself to his disciples after that he was risen from the dead. Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me?"

These scriptures are well known to all. This is a very important question for each one of us. May I ask each of you, "Do you love the Lord?" The answer almost without exception would be, "Yes." Let us place ourselves in the position of Peter.

"... Simon, son of Jonas, lovest thou me? ... He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs*." The Lord can tell if we love him.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my sheep*."

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, *Lovest thou me?* And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep.*" (*Ibid.*, 21:15-17. Italics added.)

Can you picture this great scene of that powerful Peter being asked these simple questions? And the Lord had a way of knowing how deep the love was within Peter and how to teach him the way to show his love for Jesus Christ.

We show and prove our love by *feeding the lambs and the sheep*. There are over three billion people on the earth today, and at the present rate of teaching, over two and a half billion of God's children will never be taught the gospel of Jesus Christ. What if you were to live on this earth and never had a chance to hear and be taught the true way of life?

Our task is great. Teachers are needed. Every member of this Church that has a testimony and is converted is urgently needed. The lambs and the sheep are hungry for the bread of life, for the gospel of Jesus Christ. We can show our love by following the prophet of God, "by every member being a missionary" to bring one or more souls into the Church each year. It is great to have a prophet. Have you followed the prophet?

I find people occasionally worried and concerned about whether someone else's convert is fully converted. They are more concerned sometimes about this than about feeding and teaching their own friends and neighbors the gospel. I learned a lesson about this point in the mission field.

The missionaries baptized a little Scottish boy, very shabbily dressed, from a very poor home, family conditions almost as bad as you could find. I asked the missionary, "Why did you baptize this boy?" "Well, he is a good boy." The boy brought his entire family into the Church. His father was an alcoholic. He failed to bring his money home. Well, the story has a beautiful ending. Today the boy's father is the

bishop. I learned not to judge the conversion of someone else. The Lord will hold the person that improperly brings someone into this Church, and him alone.

Now what have we to teach the people? You know, the Savior gives us this great message. We don't have to guess at what to teach. The Savior said "... Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; . . ." (Mark 16:15-16.) And then he gives us the key. Jesus said: "Teaching them to observe all things whatsoever I have commanded you . . ." (Matt. 28:20.)

Our job is to teach the people to observe all things whatsoever Jesus Christ has commanded. We are to teach every nation, kindred, tongue, and people the commandments given by Christ.

The Prophet Ether in the Book of Mormon is an excellent example of a good effective missionary. "... he could not be restrained because of the Spirit of the Lord which was in him.

"For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled" (Ether 12:2-3.)

Here are some of the things that Jesus commanded:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Teach them to search the scriptures; they contain the program that God has provided for his children.

Teach your fellow man to have faith in the Living Personal God as found in the scriptures.

Teach your neighbors and friends that they were created in the image and likeness of God, their Heavenly Father.

Teach them to have faith in Jesus Christ, the Son of God and the Savior and Redeemer of the world.

Teach them to repent from sin and evil and to seek first the kingdom of God and his righteousness.

Teach them baptism—the same baptism that Jesus exemplified as he went down into the water at the River Jordan under the hands of God's authorized servant, John the Baptist.

Teach them that they must be born of the Spirit and receive the Holy Ghost. Jesus said, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Teach them to love God and neighbor.

Teach them to pray from their hearts to a Living God and a Heavenly Father.

Teach them that revelation from God to man has never ceased if man desires

to know and receive the heavenly blessings and witnesses.

Teach the people to pray to God and ask for his blessings through the Savior Jesus Christ.

Teach them to be kingdom builders. Remember the Lord's Prayer— "... When ye pray," the Lord said, "After this manner therefore pray ye . . .

"Thy kingdom come." Anyone praying after the manner of Jesus Christ prays to be a kingdom builder. "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:7, 9-10.)

Teach them to have joy and happiness; long-suffering, goodness, meekness, temperance, love, peace, and faith; these are the fruits of the Spirit.

Teach them the value and power of the priesthood of God, and that it has been restored to the earth.

When you teach, follow the Savior's counsel and "let your light shine." Pray always before you teach for faith, wisdom, and the inspiration of the Holy Ghost. What a marvelous experience to teach the gospel under the inspiration of the Holy Spirit! What great joy comes from feeding the lambs and the sheep.

I would like just to mention in closing a little about the World's Fair as a great missionary venture. I would like to mention that the Church of Jesus Christ's pavilion and exhibit at the New York World's Fair will help to show the world that we are Christians after the order of Jesus Christ's programs and teachings, that we literally accept the living personal God of the Holy Bible, that we accept the living personal Jesus Christ as the Son of God and as the Redeemer and our Savior.

The church pavilion and exhibits will have the beauty and atmosphere of sacred Christian love and peace. The building, I am sure the architect was inspired by God. It has an atmosphere of peace and sacredness, the way the golden light enters the building, the way the extension of the building is designed. It is worth a trip to the fair just to see this marvelous building and the exhibits.

The church pavilion and exhibits will have the beauty and atmosphere of Christianity. The theme is "Man's Search for Happiness." We hope to show that happiness comes from Christian righteousness. We hope to show many of the fruits of the Church. Jesus said, "by their fruits ye shall know them." (See Matt. 7:16.) We will show the restoration of the gospel of Jesus Christ back to the earth again, the same as it was when Jesus lived upon this earth.

The fair will be for two years, 1964 and 1965. It is estimated that over seventy million people will attend. In my estimation it will be the finest World's Fair ever held because of the

two-year period.

Our task is great as members of The Church of Jesus Christ of Latter-day Saints, but with two million full-time missionaries and Saints, we can teach the people, our neighbors, as Jesus said, "to observe all things whatsoever I have commanded you." (*Ibid.*, 28:20.)

May we all follow our prophet and be missionaries and show our love for God by feeding the lambs and the sheep, I humbly pray in the name of Jesus Christ. Amen.

TEACH YOUTH

President S. Dilworth Young
Of the First Council of the Seventy

So the translators may be forewarned, I am going to say two things which are not on the paper in front of me. The first is that I fully and completely support President Tanner and Brother Monson in their positions. I am sure they know this already. But for any others who have any doubt about it, I want them also to know that I do.

The second thing is with regard to some desirable attributes mentioned just now by Brother Brockbank. He named a number of things we must teach our young folk if we expect to have them stay true in the Church and have proper acceptance before the Lord in his kingdom. It has been my observation as a leader of youth that one does not teach youth in "lumps," if I may use the word—in bulk. Each thing one teaches to a boy must be taught to him separately from other things. May I illustrate:

I can teach a boy to make a fire with two matches, to care for it and to put it out. This is one of the tests that used to be in the Boy Scout *Handbook* when I was in that movement. I can teach him so that I can leave him while he does it, and I can have confidence that he will perform the test without my having seen him do it. But the fact that I taught him that much of honor will not necessarily carry over to his schoolwork, and the next day he may cheat in an examination. I now must retrace my steps and teach that boy not to cheat in examinations, and then having taught him not to cheat in examinations, I must take any other virtue I want him to possess, center on it, and teach him that. I may not assume that because I have generalized on the code of conduct which I expect him

to live by that he will get any of that code into his system, except as I detail it one item at a time. That has been my experience in teaching boys.

That explains, to me at least, why we teach thoroughly the Word of Wisdom, and then discover to our sorrow that often times the person who would not disobey one phase of the Word of Wisdom sometimes doesn't have much conception of the moral code. Or we teach him the moral code, and he does not seem to have any conception of the Word of Wisdom. We cannot allow ourselves to assume that a boy, or girl either, is going to learn more than one thing at a time.

Henry Van Dyke, an author read very much by the past generation, but little known to this one, once wrote a story concerning a man who lost the word which could save him. Until he could remember it, say it, and put it into his life once more, he found no peace—that's how the story went.

Well, there is a word which many of the present generation have not learned to know in the first place. It is not lost, for it has not yet been learned. Yet without it we cannot go very far in our progress toward the kingdom of heaven. Like Mr. Van Dyke, I shall leave the word until the last part of what I shall say—but I shall talk to it.

I found a suggestion of it in the words of President Heber C. Kimball when he wrote his feelings about first hearing the gospel. He wrote: "The family of John Young, Senior," (who incidentally is my great-great-grandfather) "of five sons and five daughters and two sons-in-law, John P. Greene and Joel Sanford, had moved to Mendon a few years previously." Brother Kimball was in Mendon at this time. "They had the same principles in their breasts that I had in mine; truth was what we wanted and would have; and truth is what we did receive."

I call to your attention these words: "Truth was what we wanted and would have." Nothing could change that. Their lives were a witness to what they "would have" for in spite of persecution, loss of property—several times in succession—the truth they found they "would have"—in spite of all obstacles.

In explaining the principle of the second comforter, the Prophet Joseph Smith said these words: ". . . After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him and

finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter. . . ." (DHC 3, 380.)

I call to your attention the words "he finds that a man is *determined* to serve him at all hazards." That is the word, and that is what we need today—*determination*—voluntary determination to serve him at all hazards. This is the lost word which is not lost, but which many of us have not known.

This involves a man in his higher nature, too, in the realm of his free agency to do as he will.

This generation of youth and we parents will find the key which opens the door to the solution of its problems by the practice of this simple but potent word—determination. Without it the gospel will not affect us very much.

The past generations to which we point with solemn pride were determined to stand pure before the Lord. Each generation must in its turn show equal determination if it is to be accepted. Our present generation, young and old, is now making this choice. I pray that we may be determined in our turn to obey the commandments and to teach each of our children, one by one, each commandment, both by precept and example, and to stand true to the prophet of our generation, concerning whom I bear witness that he is a prophet. I also bear witness to the fact that the Lord Jesus Christ is our Savior and has given us his gospel to see if we will obey it. May the Lord help us to do it I pray in his name. Amen.

“HE THAT IS GREATEST AMONG YOU”

Henry D. Taylor

Assistant to the Council of the Twelve

About two weeks ago a great and good man, who had completed his mission here on the earth, was called "home" by our Heavenly Father. Tributes were paid to President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: "Measured by

the standards of true nobility, President Henry D. Moyle was truly a great man."

The scholar Carlyle once observed: "The history of this world is written in the lives of its great men." We pay honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.

Well might we ask the question: "What made these men or women great? What constitutes greatness?" The Greek philosopher Pericles, many centuries ago, pondered this problem and finally arrived at the conclusion that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity."

We are often prone to judge men hastily and to consider them great if they accumulate or amass a substantial amount of wealth. Ofttimes during this acquiring process, such men become self-centered and lose sight of things spiritual and neglect opportunities to help others.

The Lord, who is aware of the weaknesses of men, sounded a note of warning against these tendencies when he questioned: "For what is a man profited, if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26.) Then later he proclaimed: "Behold, there are many called, but few are chosen. . . ." (D&C 121:34.) He then explained why they are not chosen, giving this reason: "Because their hearts are set so much upon the things of this world, . . ." (*Ibid.*, 121:35.)

The possession of wealth and the things of this world are not objectionable if used for righteous purposes. The ancient Prophet Jacob made it clear when he gave this sage counsel on the proper use of wealth:

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) In a word, to assist fellow men and to serve God.

While we realize that wealth cannot buy happiness nor eternal life, one has humorously suggested: "Money may not

bring happiness, but it can surely make being in misery a lot more enjoyable." To work and to earn a comfortable living is important. Latter-day Saints are taught that everyone, insofar as possible, should be self-supporting, maintaining his own economic independence, and looking to no one but himself for assistance. A man also has the responsibility of providing for his family. To earn a livelihood and at the same time live within one's income become both a challenge and a goal.

But while doing these important things, does man have no responsibility to his neighbor or to God? Can he not provide for his family and at the same time serve his fellow men?

The Church of Jesus Christ of Latter-day Saints is composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance. In accepting these callings they are recognizing the words of the Savior, when he said: "He that is greatest among you shall be your servant." (Matt. 23:11.)

This attitude of humility was evidenced by a former Vice-President of the United States who rose to great heights of prominence, even aspiring to become President, although unsuccessful. Later he was elected to a more humble office as a junior Senator from his home state. In accordance with Senate protocol, he took his seat on the rear row. His associates and fellow Senators, over whom he had presided, offered him, out of love and respect, a desk on the front row. He modestly declined, uttering this classic statement: "I am willing to be a junior and sit on the back row, for I had rather be a servant in the house of the Lord, than sit in the seats of the Mighty."

It is interesting to note the varying ways in which individuals respond to calls made of them. When the Lord told Moses that he was the one chosen to become the leader of Israel and was to lead his people out of captivity and bondage, Moses was startled and began to offer one alibi and excuse after another, stating that his people would not believe that he was the one that had been called to become their leader. The Lord gave him many assurances, but Moses was still doubtful, and finally said, "O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." (Exod. 4:10.) Noting his reluctance after the many promises and assurances given, the anger of the Lord was kindled against Moses, and he was instructed to call Aaron, his brother, to assist and serve as his spokesman.

During the Savior's ministry upon the

earth, he thrilled and uplifted those who listened to his teachings. Many had a desire to follow and hear more of his inspired utterances. One disciple expressed his intention of following and gaining more information, but made the request: ". . . Lord, suffer me first to go and bury my father." This would seem to be a reasonable request. But Jesus answered and said unto him: "Follow me. . . . Let the dead bury their dead." (Luke 9:59-60.)

In contrast to these instances of hesitation and lukewarmness it is refreshing to note how some of the apostles responded to the calls Jesus made of them. The Savior, while ". . . walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers."

"And he saith unto them, Follow me, and I will make you fishers of men."

"And they straightway left their nets, and followed him." (Matt. 4:18-20.) Here there were no questions asked, no alibi offered, no arguments given.

Going on a little farther, the Savior saw two other men, James and John, who were also fishermen. They were assisting their father Zebedee in mending their nets. When he called them, they immediately and without hesitation left their ship and their father and followed Jesus. (See *ibid.*, 4:21-22.) Were they not filled with the spirit of obedience and service?

As calls come to us for church service by the Lord's representatives, it is natural for us to wonder why we have been selected. The Lord has made it plain that every individual has been blessed and endowed with certain gifts and talents. And while there are many gifts, yet "To some is given one, and to some is given another, that all may be profited thereby." (D&C 46:12.)

"And all these gifts come from God, for the benefit of the children of God." (*ibid.*, 46:26.)

Now it was intended that these gifts and talents should be shared with others, for the purpose of rendering service to fellow men and making their lives happier. Every week the Tabernacle Choir thrills, inspires, and uplifts us, their listeners, with beautiful music, just as this chorus today has thrilled us.

Many of us are not blessed with musical talents, but there are other gifts that we do possess, and other services that we can render. The poet, Edward Everett Hale, aptly expressed this thought:

"I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do."

There is a joy that comes from working and rendering service in the Church and in being a servant to our fellow men. King Benjamin taught: ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

To every faithful member of the Church will come opportunities to serve in some capacity, for the need for service in the fields of missionary work, temples, home teaching, instructing classes, choirs, and musical groups, work on welfare projects, administrative positions, and many other activities, still remains great.

If we would meet the Savior's standard for greatness, we will readily and humbly accept the callings that come and become servants in the house of the Lord, remembering that "He gives best who serves most." Then we may rest assured that if we do our best, the Lord will do the rest.

I testify from personal experience that joy and happiness have come to me through opportunities to serve in building up God's kingdom here upon the earth, and I humbly pray that this same joy and happiness can come to every member of the Church, all of which I humbly pray for in the name of the Lord Jesus Christ. Amen.

Saturday Evening General Priesthood Session
October 5, 1963

TO HAVE DOMINION

Sterling W. Sill
Assistant to the Council of the Twelve

My brethren, I appreciate this privilege of having a part with you in the general priesthood conference of the Church. I have been greatly stimulated as I am sure you have by the messages of these fine young men who have talked to us so interestingly about the importance of controlling our own lives.

One of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation, God gave man dominion over everything upon the earth, including himself. The dictionary says that "dominion" means control or the power to govern. The

most important part of the dominion given to man was self-dominion. In all of creation, it was only to man that God said, "... thou mayest choose for thyself..." (Moses 3:17.)

On one occasion Joseph Smith was asked to explain the unusual harmony existing among his large group of church members, though they differed so greatly in background, nationality, and experience. The Prophet replied, "I teach the people correct principles and they govern themselves." (Cited by John Taylor, *JD* 10:57-58.)

One of the most important parts of real religion is to qualify ourselves to govern our own lives effectively and righteously. Someone has said, "He that would move the world, must first move himself." We talk a great deal about the fact that we have been given the priesthood. The priesthood is the authority to act in the name of the Lord. But by itself that is not enough. We must also develop the "ability" to act in the name of the Lord. The authority can never be of very great consequence without the ability. That is, how much benefit would be derived from having the authority to make converts without the ability to make converts.

The most inspiring thing about the life of Jesus was not his ability to quiet the storm or control the tempest, but his absolute control of himself. The Master did not need to make a single mistake in order to find out that it was wrong. We have developed a fairly good control over some of our body members; for example, I have great authority over my finger. If I tell it to bend, it bends. If I tell it to unbend, it unbends. If I give my feet an order, they obey immediately, and we will have succeeded in our religious responsibility when we get that same kind of control over our thoughts, our emotions, our tongues, our industry, our faith, and our desire to serve God. Some of us have mistained our appetites to a point where we tend to "think" with our stomachs; that is, our appetites frequently have more influence in directing our lives than our reason or even the commandments of God. This same misuse of our powers frequently gives our fears, our doubts, our prejudices, our hates, and our sex impulses the control of our lives. Before we can be successful in our God-given dominion, our emotions must be brought under the direction of the spirit.

St. Augustine said, "Wouldst thou have thy flesh obey thy spirit? Then have thy spirit obey thy God. Thou must be governed, if thou wouldst govern." And only when we properly govern ourselves according to what is right, can we escape the destructive rule of our moods and appetites.

Sir Walter Raleigh said, "A man must first govern himself, ere he be fit to govern a family; and his family, ere he

is fit to bear the government in the commonwealth."

Each of us has been given a magnificent instrument called "brain," which was intended to play a much more prominent part in our religious life than it sometimes does. The brain, not the feelings or the passions, was designated by God to be the presiding officer of the personality. And when we honor the authority of the mind, we become masters instead of slaves.

Someone has written some interesting verse about self-mastery. He said:

SELF-MASTERY

"What tho I conquer my enemies,
And lay up store and pelf,
I am a conqueror poor indeed,
Till I subdue myself.

"What tho I read and learn by heart
Whole books while I am young,
I am a linguist in disgrace,
Who cannot guard my tongue.

"What tho on campus I excel
A champ in meet and fight
If trained efficient still I can't
Control an appetite.

"What tho exemptions write my name
High on the honor roll
Electives, solids fail me if
I learn no self-control.

"And tho I graduate and soar
And life is good to me,
My heart shall write me failure till
I learn self-mastery."

Our human nature is made up of an interesting duality, which Jesus referred to as the spirit and the flesh, and most of us permit a constant conflict to rage between the two. Plato refers to this duality as an upper soul and a lower soul. He describes the lower soul as the dwelling place of weakness, sin, and appetite, whereas the upper soul is the residence of the intellect; it is the headquarters of reason and the operational base of judgment and righteousness. On this battle ground the fate of each of us is being decided daily. Each individual is tending toward his natural status of king or slave. As we overcome the unworthy elements within ourselves, we become masters, capable of ruling our lives in wisdom with righteous power. As we surrender to our appetites, we become slaves. The alcoholic, the immoral, the dishonest, the profane, and the idle are losing the battle to the lower soul by allowing themselves too many lower soul experiences.

The one business of life is to succeed, and one of our greatest Christian duties is to organize and supervise ourselves

for righteous accomplishment. We must be more successful in disciplining the mind and training the will. Someone has pointed out that "planning" is the place where man shows himself most like God. Who could be more Godlike than one who intelligently plans his own life? He is the one who blueprints accomplishment and builds the roadway of success. The highest paid man in the army is the general. He is the one who "thinks" and "plans" for the army. But each of us is the general of his own life, and each is also his own soldier. As generals, our job is to work out a better program for ourselves as soldiers, and the more skillful we are as generals, the more successful we will be as soldiers.

Sometime ago I spent a few hours with a group of missionaries. We were discussing missionary work under the two great headings of the "message" and the "messenger." We are halfway to success when we understand the tremendous importance of the message that the gospel of Jesus Christ has again been restored to the earth with the authority to officiate in all of the principles and ordinances of the gospel having to do with the celestial kingdom. But no great message is ever delivered without a great messenger. Inasmuch as the professional approach to any accomplishment is first to isolate the problem, I said to the missionaries, "Before I can be of much help to you, I need to know what your problems are. Will each of you tell me in one word why you're not ten times as effective as you are?"

As the answers were given, we wrote them on the blackboard. However, when we analyzed them we found that every single one of them had to do with the "messenger," none of them was about the message. I said to them, "I'm going back to church headquarters in the morning, and I would like to be able to report what's wrong with the message." But no one had any complaint with the message. Their only problems involved changing the messenger.

One missionary said, "I can't be a good missionary because I am not friendly."

I said, "What do you mean?"

He said, "Well, my companion loves everyone, and everyone loves him. Our contacts all gather around him, but because I am not that kind of person I am left by myself."

I said, "Would you show me what you mean by going down this aisle and shaking hands with these people the way you ordinarily do it?"

In complying he did his usual unimpressive job. Then I said to him, "Now, will you go down this other aisle and shake hands with these other people the way your companion does it?"

Then he squared his shoulders, got a little different look in his eye and a

little different tension in his muscles as he tried to demonstrate to me how his companion did it. He seemed to be an immediate success while following the example of his companion. I told him about the famous "As If" principle of William James. Mr. James said if you want to have a quality act "As If" you already had it. If you want to be friendly, act "As If" you are already friendly. How long does it take one to learn to be friendly? It takes just one-quarter of a second, just long enough to make up your mind to practise the "As If" principle. If you want to be brave, act "As If" you were already brave, don't go around telling everyone how scared and weak you are. It is the axiom of the theater that each actor should live his part.

On one occasion Theodore Roosevelt was decorating one of his generals for bravery. He said, "This is the bravest man that I have ever seen." He said, "He walked right behind me all the way up San Juan Hill." Theodore Roosevelt was a sickly child. He began life as a weakling, not expected to live; but he trained himself to think courage, strength, health, and vitality, and that is what he got. One of the things that frightens me most as I go about a little bit is to hear so many people talking weakness, failure, and sin. The most widespread disease in the world is the inferiority complex. And when we think inferiority, that is what we get. Another missionary described his problem by saying, "I can't concentrate." I said, "What do you plan doing about it?" He said, "There's nothing I can do; I just can't concentrate." One of our most unfortunate weaknesses is that we sometimes think we are under sentence to remain forever as we presently are. Yet one of the most exciting ideas in life is the possibility of changing ourselves for the better.

William James said, "The greatest discovery of my generation is that we can change our circumstances by changing our attitudes of mind." A lot of people want to change their circumstances, but few are willing to change themselves. It is very interesting, however, that the problem that these missionaries seemed to have the most difficulty with, was that of getting the beds off their backs in the morning. I brought away a mental picture timed at 6:00 am showing these missionaries pulling and struggling trying to get up, with the mattress being successful in holding them down. Isn't it ridiculous that we sometimes live through an entire lifetime and never learn to get up in the morning? The Church is now 133 years old, and some of us have barely made a start in living the "message" because we have exhausted our strength struggling with the messenger. So far as I know almost every problem that holds us back involves a misuse

of this God-given dominion. Certainly we need a better mastery of the message, but we also have a lot more work to do on the messenger.

Solomon said, "With all thy getting, get wisdom." (See Prov 4:7.) And then someone that must have been much wiser than Solomon said, "With all thy getting, get going." George Bernard Shaw touched our problem when he said that the primary occupation of life is taking a mob of appetites, and organizing them into an army of purposes and ambitions.

It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the enthusiasms and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone has asked this interesting question: "How would you like to create your own mind?" But isn't that exactly what everyone does?

William James said, "The mind is made up by what it feeds upon." The mind becomes what God intended it should be, only when it is fed on enough upper soul experiences. It has been said that "the mind like the dyer's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of honor, righteousness, industry, and the love of truth, my whole personality is colored accordingly. And our self-dominion is made more effective when we make love to the right kind of ideas, and refuse all lower soul experiences. While Cain was training himself to "... love Satan more than God ..." (Moses 5:18), he was giving dominion to his lower soul. This is a process that many frequently follow. Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profanity, adultery, and drunkenness. Cain fell in love with Satan.

A chain smoker was recently ordered by his doctor to give up smoking. He had fallen in love with cigarettes, and he felt very sorry for himself that he was now being forced to give up his bad habit. He said, "What good could it possibly do me to quit smoking when I have to stand over myself like a policeman with a club, ordering myself to do something that I don't want to

do?" It is pretty difficult to force ourselves to be decent or successful while we are in love with sin and failure.

There is a lower soul psychology that says that the way to develop the personality is to give expression to our desires. It says that parents should not say "no" to their children because of the possibility of dwarfing their personalities. If a child feels like slamming the door, he should slam it. If he feels like sowing some wild oats, he should sow them. It says that desires should be expressed, otherwise the child's growth may be inhibited and his personality distorted. This philosophy has made a great contribution to our upsurge in juvenile and adult delinquency. We might bring some upper soul philosophy to bear on this point by a review of the Ten Commandments. Yet, a prominent minister recently said that the Ten Commandments should no longer be used as the basis for religious training. He said that the Ten Commandments gave young people the idea that the church was a wet blanket. He said the dictatorial "Thou shalt nots" were not in good taste any more. He said, "In my church I no longer refer to the Ten Commandments." He didn't say whether or not he thought chastity, honesty, and worship should be done away with, or whether God had changed his mind about these values, but only that he had convinced himself that the Ten Commandments were outmoded and no longer useful.

Another religious leader said that the stern command "Thou shalt not" was much too harsh for our present-day sensitivity, and he suggested that the form of the commandments should be modified, and some softer word such as "advise" or "suggest" or "recommend" be used. We make one of our most serious mistakes when we become too soft to accept truth unless it is highly sugar coated. We settle too many of our problems by compromise, or how we feel, rather than by what is right. Frequently we would rather be ruined by praise than saved by criticism. It is pretty serious business when we turn our backs on good merely because we don't like someone's tone of voice or because what is said doesn't quite suit our fancy.

The story is told of a father and a son riding down the highway. The son was explaining to the father what he didn't like about the Ten Commandments. He said they were negative and besides that he didn't like anyone telling him what not to do. Soon they came to an intersection in the highway. There was one signboard telling where the left-hand road led, and another signboard telling where the right-hand road led. The father took the wrong road. This greatly disturbed the son. He couldn't understand how the father could make such a ridiculous

mistake. The father admitted that he had read the signboard, but he said, "I just don't want any signboard telling me where to go."

For our benefit God has erected some signboards of right and wrong, and when we are headed toward destruction the sign is flashed saying, "Thou shalt not." What we do from there on, however, is strictly up to us. Sometime ago I read one of Lincoln's antislavery debates. Lincoln's opponent had said, "You can't afford to free the southern slaves, because there are some four million of them. Each has a value to his owner of approximately \$1,000. That is, if you free the slaves you will upset the economy of this little group of slave owners by some four billion dollars which they can't afford, but in addition who will take care of the corn, the cotton, and the tobacco crops?"

When Lincoln came to the platform, he brushed all of these considerations aside as immaterial. He said, "There is only one question that we need to answer about slavery, and that is this: Is slavery right or is it wrong? Is it right for some men to hold other men in bondage?" Now I hope that sometime when you have a problem that is causing you difficulty, you will remember Lincoln's formula of right and wrong.

Sometime ago it was reported that an engineer was discharged from his employment. He asked his employer for the reason. The employer said, "You allowed us to make a wrong decision which cost us considerable money." The engineer said, "But certainly you remember that I advised you against making that decision." The employer said, "Yes, I know that you did, but you didn't pound the table when you did it."

The Lord didn't make that mistake when he gave the Ten Commandments. He pounded the table and tried to make the occasion as memorable as possible, and he expects us to be equally forceful in carrying out his instructions. I would like to read to you a description of the setting in which the Ten Commandments were given. It gives us an atmosphere for shaping our own dominion.

The scripture says, "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

(Exod. 19:16-18.) I seriously doubt that the Lord has changed his mind since then.

God himself cannot look upon sin with the least degree of allowance. He permits none of it in his presence. But he has said, ". . . nevertheless thou mayest choose for thyself." (Moses 3:17.) He has given us dominion that we might develop our own lives. Aristotle once told Alexander the Great that the most dangerous enemy that ever confronted an army was never in the ranks of the foe, but always in your own camp. And that is a good thing for us to remember. Suppose we ask ourselves who is the greatest enemy of America? It isn't Russia or China or Cuba; that is ridiculous. Who causes our strikes and brings about our racial strife? Who robs our banks and causes our many kinds of delinquency? Who is it that makes our political blunders, gives us a bad name abroad, and causes our weaknesses at home? Or who is responsible for our individual sins and keeps us ignorant, lethargic, and unsuccessful?

The Lord suggested the answer, when on September 22, 1832, he gave a great revelation in which he said in part, "And now I give unto you a commandment to beware concerning yourselves, . . ." (D&C 84:43.) Our own signs say, "Beware of the train" or "Beware of the dog" or "Beware of the communists," but the Lord gets nearer to our problem when he says ". . . beware concerning yourselves. . . ." The chief characteristic of sin, and the chief characteristic of lack of success is our failure to manage our thoughts, our attitudes, and our ambitions. Pythagoras said, "No man is free who cannot command himself." And we might add that no man is capable of making the most and the best of his life who cannot command himself. We will have happiness in our homes, success in our work, righteousness in our personal lives, and eternal life in God's presence, only as we learn self-mastery and develop the will-power to put it in force. It is the responsibility of the priesthood to prepare the way before the glorious second coming of Christ. It is our personal responsibility to prepare our families and our individual lives for celestial glory, and we will fail or succeed in exact proportion as we get dominion over our own lives. The Lord has said, ". . . let virtue garnish thy thoughts unceasingly; . . .

"The Holy Ghost shall be thy constant companion, . . . and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Ibid.*, 121:45-46.)

Carl Erskine, the great former Dodger baseball pitcher, once said, "I never pray to win, I just pray to be in my best form." What a thrilling accomplishment if every bearer of the priesthood was always in his best form; for

even one man can, if he will, change the morale of a whole community. Edward Everett Hale once said,

"I am only one,
But still I am one.
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
that I can do."

My brethren in the priesthood, that the Lord will help us to get dominion over our lives, is my prayer which I ask in the name of Jesus Christ. Amen.

PRIESTHOOD --THE POWER OF GOD

*President N. Eldon Tanner
Of the First Presidency*

Brethren, if I had the authority, I think I would dismiss this meeting. I have certainly enjoyed the messages given by these two young men and Brother Sill. I was thrilled, inspired, and encouraged, and my testimony was strengthened.

There are 370 places in which our young men, and men not so young, holding the priesthood are meeting tonight. If there are 20 young men in each place, and I think I am being conservative, we have 7,500 young men holding the Aaronic Priesthood assembled out away from this Temple Square. When they heard the messages of these two boys, I am sure they were happy to be one of those holding the Aaronic Priesthood.

The priesthood is the power of God delegated to man to act in his name. What a thrilling thing that is to think about; our young men throughout the Church, their fathers and their older brothers having that authority! I think of the young deacon passing the Sacrament, the emblems of the great sacrifice that was made by our Savior. You know, when the Savior was here upon this continent, he asked the apostles to pass the Sacrament, and then others were called and appointed and given the authority to do this and other things as well—then think of our boys who are deacons, passing the Sacrament to the people! Then think of the teachers out teaching the gospel to the people, warning them, helping them, and en-

couraging them to live the gospel teachings! I think of these young priests holding the priesthood, which is the power of God, going into the waters of baptism to baptize a person. They have the same power and authority to baptize that the apostles, and even Christ himself, had. These young men at the age of 19 and 20 are ordained elders. They are then called to go out into the mission field. They are commissioned by Jesus Christ, through those having authority, and are ordained and set apart as ambassadors of the Lord. There are 12,000 of these young men in the field today, holding the priesthood, and as they baptize a person, that baptism is accepted by our Heavenly Father. As they confirm a person, he is confirmed a member of the Church, and it is binding through time and all eternity. As those young men 19 or 20 years of age lay their hands upon the head of an individual and ordain him a deacon, teacher, priest, or elder and bestow upon him all the authority and power pertaining to that office and calling in the Melchizedek Priesthood, he is accepted by Jesus Christ and becomes a member of his Church and his kingdom.

I wonder how many businessmen here tonight would be prepared to say to those 12,000 young men, "You go out into the world, and I will accept your judgment. You make any deal that you think is right with anybody you think you can depend upon and whom you can trust, and I will honor the agreement—I will pick up the tab." I would just like to ask some of you businessmen how many men you could pick out that you would be prepared to send out into the world and say, "This is your assignment, and I will honor whatever you do." There wouldn't be many, but still the Lord is saying to these young men who hold the priesthood, as they go out into the field, "Anything you do in the power of the priesthood and in my name, I will honor."

Then I see these young men—these deacons, these teachers, and these priests present here tonight—all preparing themselves for this call as missionaries. I was proud of these two young men, and I could just see thousands of them throughout the world, preparing themselves to accept that great responsibility as missionaries.

Boys, keep this in mind. It is great honor; it is a great privilege; it is a great blessing to hold the priesthood of God. You are the only people in all the world who hold the priesthood. What a privilege! And I say, following what Brother Sill said tonight, it is so important that you not only want to do what is right, but you have to determine what you wish to do, and make up your mind that you are going to do it, and then set about to discipline yourselves as these two young men told us we

should discipline ourselves. That is simple. That is all that you have to do—decide what you want to do to be happy and to be worthy of the priesthood, so that you can speak in the name of the Lord Jesus Christ and have that accepted.

So, boys, as you go into this great program of the Church and into the great challenges that are given to you as you go into life, make up your minds what you want to be. Of course, you must honor your parents. They are the ones that gave you life. They looked after you when you couldn't do anything but cry and squirm. They fed and clothed you. They have given you the education that you have and the opportunities that are yours. You are mighty poor sports and not very good citizens if you won't honor your parents.

But, when it comes to determining what you are going to do in life, you make up your own minds. They have given you plenty of teaching. Obey them, but when it comes to this decision, "Just what do I want out of life?" you determine what you want and set about to do what you want to do. But sit down and be sure you have decided what you want to do. I don't think there is a young man within the sound of my voice tonight that would choose to do wrong. As this young man said, those men that are in Sing Sing didn't want to be there, that isn't what they set out to do. But, they had not made up their minds strongly enough as to what they did want to do to go about it with a determination to discipline themselves and do the things that would make life really what they wanted.

So, talk to yourselves and say to yourselves, "Just what do I want out of life?" Make up your mind and have

the courage and the strength, the determination and the discipline to do it. Don't let the devil, himself, get in your way. He is certainly going to try, and he will be there all the time, watching for a place to interfere with your program. But, how successful and how happy you will be, and what joy you will experience, as you follow the program that you have set out for yourself. Be man enough to say, "This is what I am going to do."

I have a definition of will power which I use, and will power is so important in the program you have chosen. Will power is the power to do what you want to do when you don't want to do it. Brother Sill said these missionaries want to get up at six o'clock; but when six o'clock comes in the morning, they don't want to do it. And will power is the power to do it then, and you will find that as you go on through life.

I would like to say to you young men that you have a great influence in the world. How much greater your influence would be if everyone of you would just follow the advice of these two young men who spoke to you tonight. I need not add anything to what they have said, but to encourage you to realize that the things that these young men have said are the things that will bring joy and happiness into your lives. Set about to do it—we want you to be happy.

I love these young people in our Church. I love young people wherever I find them, and if there is anything I can do to help them be happy, to be successful in life, to accomplish the things that they want to accomplish, that is the thing I would like to help them do. We are cognizant of the fact



that you are going to have temptations as you go through life—all kinds of temptations. Your young friends told you about them tonight. They didn't go into detail, but you are going to have them. But make up your mind now what you are going to do and what you are not going to do.

I have talked to hundreds of young people who have had problems, and with very few exceptions, yes, with very few exceptions, it is because they have not made up their minds what they would do under certain circumstances. I would like to make this appeal to young men. Honor your parents, honor your mother, and honor womanhood. I would like to say to you young men who hold the priesthood of God, any girl with whom you go has a right to expect you to protect her, to look out for her interests, to honor her, to honor the womanhood in her, and to treat her as you would want your mother or your sister to be treated. She has a perfect right to expect that and to feel sure that you will protect her virtue with your lives.

Brethren, it is a great honor to hold the priesthood of God. Magnify your priesthood, and it will magnify you. You will have joy and happiness while you sojourn upon this earth, and as you finish your mission here, you will be worthy to go back into the presence of our Father. That is my testimony to you, and my prayer for you in the name of Jesus Christ. Amen.

EACH MUST LIVE WITH HIMSELF

President Hugh B. Brown
Of the First Presidency

Like Elder Tanner, I have thoroughly appreciated what has been said here tonight. We have all been inspired by these young men and by the forthright, inspired talk of Elder Sill and the wonderful testimony of President Tanner. I shall not attempt to add to the subject which has been so well discussed tonight except to give you a few quotations, and then for a few moments discuss another phase of our work.

From Sir Walter Scott: "Teach self-denial, and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued

from the brain of the wildest dreamer."

And Robert Louis Stevenson wrote: "You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so why not now, and where you stand."

And another has said, "Decision determines destiny. There is absolutely no greatness that is not buffeted with goodness. Brace to the splendid day's work. Keep fit. Be a man."

Many times I have quoted, and no doubt many of you have memorized the clarion call for men to match our message and our times:

"God give us men! A time like this demands

Strong minds, great hearts, true faith
And ready hands.

Men whom the lust of office does not
kill;

Men whom the spoils of office can-
not buy;

"Men who possess opinions and a will;
Men who have honor—men who will
not lie;

Men who can stand before the dema-
gogue

And damn his treacherous flatteries
without winking;

Tall men, sun-crowned, who live above
the fog

In public duty and in private think-
ing..." (Josiah Gilbert Holland.)

Each one of us must live with himself throughout eternity, and each one is now working on the kind of man he must live with throughout eternity. Let us determine for ourselves the kind of man our eternal companion is to be. I say now is the time to act: It is neither too early nor too late.

Some young men say, "When I get older, I will do something worthwhile but let me enjoy my carefree youth." Let me bring to your attention a few examples of young men who did things while they were young.

Jefferson was 33 years old when he drafted the Declaration of Independence.

Benjamin Franklin was 26 when he wrote *Poor Richard's Almanac*.

Dickens was 24 when he began his *Pickwick Papers* and 25 when he wrote *Oliver Twist*.

McCormack was only 23 when he invented the reaper, and Newton was 24 when he formulated the law of gravitation.

May I add to this quotation, Joseph Smith was less than 15 when he had his first vision, 23 when he translated the Book of Mormon, 24 when the Church was organized, and he died a young man at 38—yet he left an imprint upon this world second only to that of Christ the Lord.

Jesus Christ himself was only 30 when he began his transcendent mission which lasted only three years but af-

fected the whole world and will yet redeem it.

Well, now, you older men, has your chance passed? You high priests, seventies, and elders, is it too late for you to do something worthwhile? Let me bring you another set of figures:

Immanuel Kant was 74 when he wrote his finest philosophical work.

Verdi was 80 when he produced *Falstaff* and 84 when he produced "Ave Maria."

Goethe was 80 when he completed *Faust*.

Tennyson was 80 when he wrote "Crossing the Bar."

Michelangelo completed his greatest work at 87.

Titian, at 98, painted the historic picture, "The Battle of Lepanto."

Justice Holmes was 90 when he was still writing brilliant opinions.

George Bernard Shaw was 88 and was superbly chauvinistic.

President David O. McKay, past 90, is recognized world-wide as a dynamic and inspired religious leader. He is carrying a load which would buckle the knees of many younger men. At his advanced age he still leads us, shows us the way, and sets the pace.

But perhaps some of you say, "Well, I have some handicaps." Sarah Bernhardt had as her motto, "In spite of everything." Paul Speicher writing in one of the magazines about what happens to men who refuse to be stopped, reminds us of some statistics, reminds us of what can happen to a man if he has the will to do, and knows what he wants to do.

"Cripple a man and you have a Sir Walter Scott; put him in prison and you have a Bunyan; bury him in the snow at Valley Forge and you have a George Washington; have him born in abject poverty and you have an Abraham Lincoln; load him with bitter racial prejudice and you have a DIsraeli; afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt; stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz; put him in a grease pit in a locomotive round house and you have a Walter P. Chrysler; make him a second fiddle in an obscure orchestra in South America and you have a Toscanini."

History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory in spite of everything. I want to add this thought on self-control, decisions, determination, faith in God and in yourself.

"You may be what you will to be, Let cowards find their false content In that poor word, environment, But spirit scorns it and is free.

"It conquers time; it masters space;
It crows the boastful trickster, chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place.

"The human will, that force unseen,
The offspring of a deathless soul,
Can hew its way to any goal,
Though walls of granite intervene."

I wish all the priesthood members of the Church would obtain and read and study the masterful address of President David O. McKay delivered last Friday morning. It will be published in the Church Section of the *News* and in other periodicals, the Era later, and in the *Conference Report*. Obtain it, study it, read it. Do you know how long it took President McKay to prepare that talk? I haven't asked him, but I think it took him 90 years, because what he said came right out of his heart, and what is in his heart he has been building into that heart for 90 years. Now if it took him 90 years to prepare it, do you think you can get all there is in it in one reading? Get it, study it, apply it in your lives.

I suggest you read the talks of other General Authorities who have spoken here today in the other meetings. Study them, follow the counsel, and you will be blessed. May I suggest especially that you read the talk of Elder Critchlow on priesthood—one of the best I have heard. And then obtain and read, especially you fathers, what Brother Packer said this afternoon about the responsibility of fatherhood. On that subject may I read what many of you have heard before. It applies to every father and to you young men who will be fathers. Fatherhood is next to Godhood, and therefore it takes a lifetime to become a good father. This is a confession of a father at the bedside of his sleeping child.

"I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand

and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road, I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door, 'What is it you want?' I snapped.

"You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, padding up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands, and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy.'

"I am afraid I have visualized you as a man. Yet as I see you now, son,

crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!

"I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

"And I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers'—the growing, earth-blessing little 'Jimmies' and 'Billys' and 'Marys' and 'Janies' of this very good world of ours."

—Author Unknown

God bless you, my brethren of the priesthood. From the very center of my heart I bear witness to the divinity of the gospel of Jesus Christ. I do not claim to have had visions or revelations, but I do claim that he has stamped upon my soul a knowledge of the divinity of this work which did not come through my natural senses but through the Holy Ghost.

I bless you fathers that you may be real fathers to your children. I bless you young men that you may be honorable sons of your fathers. I bless all the priesthood here tonight and all those who are listening in far places that all may go home from this meeting resolved that they are going to exercise self-control and fight their way through in spite of everything and be worthy to bear the Holy Priesthood. May it be so I pray in the name of Jesus Christ. Amen.

THE VALUE OF SELF-CONTROL

President David O. McKay

The strict attention that you thousands paid to the remarks of David Cragun and Matthew Simmons* tonight bears testimony to your pride in these young men who represented the young men of the Church, and you got their message. The remarks given by Brother Sill confirming the value of self-control sank deep in your hearts. The testimonies of the Presidents of the Church left a lasting impression upon us all.

In conclusion, I have just a word on the topic that the boys of the priesthood have given to us tonight.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we

yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. A man or a mother in this Church who would light a cigaret in the home is yielding to the carnal side of his nature—far, far below the ideal of the Church. Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

A while ago I read the remarks of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said, and I quote:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. *Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.*" (Italics added.)

I am still quoting the general: "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, and in our meeting of strangers. It is the *attitude* of the per-

son during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. It is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real true Christian, and especially a member of the Mormon Church, one who holds the priesthood, swearing at his wife. It is inconceivable that such a thing as that could be in a home, and especially with children around. How can anyone justify parents quarreling in front of children? Such a thing should never be a part of the life of church members.

Christ has asked us to develop the spiritual within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

God help us as members of the priesthood to make that life ours individually, in the home, in the towns, in our nation. I pray in the name of Jesus Christ. Amen.

*Talks by Matthew R. Simmons, Salt Lake City, and David R. Cragun, Ogden, Utah, priests in the Aaronic Priesthood, will appear in the *Conference Report* pamphlet.



Sunday Morning Session, October 6, 1963

NEED FOR GREAT TEACHERS

Thorpe B. Isaacson
Assistant to the Council of the Twelve

President McKay, our beloved President and God's choice prophet, President Brown, President Tanner, brethren of the General Authorities, my dear brothers and sisters and friends everywhere. One cannot stand at this pulpit without feeling humble and very dependent upon the Spirit of the Lord. I can assure you that much fasting and much praying precedes a general conference. I sincerely pray that what I

might say will be helpful and I trust encouraging.

This beautiful choir this morning and every Sunday morning is a great pride and a blessing to the people of the Church and for the people of the world. What a great missionary group of wonderful people—these choir members and their officers and their choristers and organists. I am sure we little sense the great good that they are doing.

We all recognize that there are three important institutions that greatly affect the life of a boy, and when I use the term boy I should like to also have it understood that I include the girl. The home, the church, and the school—all are important, but perhaps not all in that order.

We recognize, however, that the home should be in first place and directly responsible for the welfare, the training, and the future of a boy. But what if the home fails, and what if the parents cannot succeed?

True, the church plays an important part in the life of a boy. Yet, we must recognize that the church has the boy under its jurisdiction but a very small percentage of his time, while the teacher and the school have a very close association with him. Perhaps more of the boy's time is spent with the teacher than that he spends in the home. Therefore, it might be said that the teacher and the school will play a bigger part in the welfare and the training and the character and the future of a boy than perhaps the home or the church.

Parents have such little time to spend with their boy. Parents take too little time with their boy; therefore, we should be more concerned than ever that he is properly taught, supervised, and disciplined while we are with him.

Now, teacher and school, I wonder if you are willing to assume the welfare and the training of the character of the boy, remembering that you have him under your direction more of his awake time than anybody else. So much depends upon you—the teacher and the school. Yes, parents expect the teachers and the school to make sure that their boy is properly taught, not alone that he is taught to read and write and the arts and the sciences, but that he is taught the fundamentals of life and the building of character. Some would say, "Yes, Teacher, his future depends largely on you." I wonder if you are willing to accept this responsibility?

Of late years we have had much said about the teacher and the school. Regardless of what may have been said, the fact still remains that the teacher has the association and the responsibility for a greater portion of his time than anybody else. Parents are justified in being anxious about their boy, and

they are anxious that the teacher and the school give him everything that he needs. They are anxious that he is properly taught because his future life and how he conducts himself will in a large measure be the result of some teacher and the school.

Teachers, do you realize that the boys today under your direction may be the doctors of tomorrow, they may be the businessmen of tomorrow, they may be the teachers to take your place tomorrow, the legislators of tomorrow, the public office-holders, church leaders. Yes, they may be the men who may go to the moon; some may be great artists and authors. Some may be great industrial tycoons, and some may be the leaders America will need so badly to survive in this puzzled world. Yes, teacher, you have their future in your hands. Don't let any boy fail because of you, his teacher.

Great teachers are always underpaid. Probably it can never be said that a great teacher is paid enough, but a poor teacher is paid too much, regardless of what he is paid. Teachers, you may be underpaid; yes, you may be unappreciated at times, and you may be overworked, but you will gain that pay in secret satisfaction and blessings of God in heaven, and many boys will rise up and call you blessed.

Recently, I asked a beautiful little granddaughter, Becky, how she liked school, and she answered and said, "O Grandpa, it is the greatest! I love my teacher." I wonder what that is worth to a teacher. Certainly you teachers must be proud of your profession. Jesus was the greatest teacher of all, and what he taught lived long after him and still lives. May teachers teach those things that will live long after you! Yes, you should be proud of your profession. Many great men in America, many great men in this audience, men who are listening by television and radio, have been teachers. Our great prophet was a teacher; he has been a teacher; he is still a teacher. Certainly, teachers, you should be proud of your profession. Secretly, you must admit that you have the greatest job in all the world because you hold the history of the world in the palm of your hand—you are a teacher!

Many of us can and do constantly pay tribute to the teachers whom we were fortunate enough to have. As parents, taxpayers, and citizens, it might be well if we took a little more interest in our schools and in our boys and girls and extended greater appreciation for our teachers. It would be well if we never speak disparagingly about a teacher.

Teachers, make sure that you teach as you would like to mold. Teachers, be sure that you teach so that there will never be any justifiable reason to

criticize your profession. Teachers, remember that there is a divine spark in every boy and girl that never goes out. You may help to kindle that spark. Children are like the flowers of God, and they must have time and room to bloom.

May I dedicate this to teachers, and when I speak of teachers I speak of them in the broadest sense because every one of us is a teacher—teachers by example and precept. I refer to parents, and I refer to teachers in the auxiliary organizations. I would like to include teachers in the elementary schools, high schools, public schools, colleges, and universities.

Teachers, into your hands we daily commit the dearest that we have. As you make our children, so shall future years see them, so be careful.

Teachers, may you have an abiding consciousness that you are co-workers with God, the great teacher of humanity, and that he has charged you with the great duty of bringing forth from the budding life of the young the mysterious stores of character and ability which he has hidden in them.

The miracles and teaching of the Man of Galilee are considered by many to be the brightest illumination of all that has come to bless man. He taught individual responsibility, and his parables concerned each person's fulfilling his own capacity.

In Proverbs 20, verse 27, I quote, "The spirit of man is the candle of the Lord, . . ." Teachers, remember to reverence the young lives, clean and plastic, which have newly come from God and to realize that generations still unborn will rue your sloth or rise to higher levels through your wisdom and faithfulness.

May God, the Father of us all, gird you for your work with his patience and tranquility, with great fatherly and motherly love for the young, and with special tenderness for the backward and the afflicted and the poor. Save them from trouble, from loneliness, and discouragement, from the numbness of routine, and from all bitterness of heart.

Here are some thoughts expressed to teachers, which might be said by all fathers and mothers to all teachers:

"To you the teacher and the school, my son will start school. It's all going to be so very strange and new to him for awhile, and I wish that you would sort of treat him gently.

"You see, up to now, my little boy has been the king of the roost. He's been boss of the back yard. His mother has always been around to repair his wounds, and I have always been handy to soothe his feelings. Now things are going to be different.

"This morning he is going to walk down the front steps, he is going to wave his hand to his mother, and he

is going to start out on a great adventure. This is an adventure that will probably include much tragedy and sorrow and disappointment.

"Our boy will have to live his life with you and with the world that he now has to live in. It will require faith and love and courage. So teacher and school and world, I wish you would sort of take him by his young hand and teach him the things that he ought to know, but be careful with him.

"Please teach him, but gently, if you can. He will have to learn, I know, that all men are not just, and all men are not true, but please teach him that for every scoundrel there is a hero, and for every disloyal politician, there is a dedicated public leader. Let him understand, teacher, that you are one of those dedicated leaders. Teach him that for every enemy he may have, there will be wonderful friends, and teach him that you are that wonderful friend.

"It will take time, teacher, school, and world, I know, but teach him, if you can, that a nickel earned is far more valuable than a dollar found. Teach him to learn to lose but also teach him to enjoy winning. Steer him away from envy if you can, and teach him the secret of quiet laughter.

"Let him learn early that the bullies are the easiest people to lick. Teach him, if you can, the wonder and greatness of good books. But also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on the green hill.

"In school—teacher and world—teach him it is far more honorable to fail than to cheat. Teach him to be honest. Teach him to have faith in his own ideas even if others tell him that his ideas are wrong. Teach him to be gentle with gentle people, but teach him to be tough with tough people.

"Try to give my son the strength not to follow the crowd just because everyone is getting on the band wagon. Teach him to listen to all men, and then teach him also to filter and separate all he hears on the screen of truth and take only the good part that comes through. Teach him to choose that which will be good.

"Teach him if you can how to laugh when he is sad. Teach him there is no shame in tears. There is a sadness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, deep contrition, and unspeakable love, and when tears course down his cheek for any of these three causes, remember he is standing close in the presence of God.

"Teach him to work and study. Let him know that the price of success is high, but not nearly so high as the price of failure. Teach him there can

be glory in failure, but also teach him there can be despair in success.

"Teach him to scoff at cynics and to beware of too much sweetness. Teach him to sell his brawn and his brains to the highest bidder but never to put a price tag on his heart and his soul.

"Teach him to close his ears to the howling mob. Teach him to stand and fight if he thinks he is right. Treat him gently, teacher and world, but don't coddle him because only the test of fire makes fine steel. Abraham Lincoln once said, 'to sin in silence when protest is good makes cowards out of men.'

"Let him have the courage to be impatient, but let him have the patience to be brave. Teach him always to have sublime faith in himself and complete faith in God. Do you mean to say this is teaching religion? Why, this is teaching truth, because then he will always have sublime faith in mankind. And teach him to love his fellow men.

"This is a big order, teacher and world, but see what you can do for my little boy. He is such a nice fellow—my son!"

God bless all teachers, that parents and sons and daughters will not be disappointed in you, and that you will be able to lift them to the highest level. Yes, even beyond their own natural abilities. That is real teaching. May God reward teachers with the glad sense of their eternal worth as teachers.

O Lord, in the heat of day, show them the spring by the wayside that flows from the eternal silence of God and gives new light to all who drink of it. May God give you teachers the brave heart to teach what is true, even to your own hurt, following in the footsteps of the great Creator of our life, Jesus Christ, the Savior.

I bear testimony to you that God is our Father, that we can partake of his Spirit, that Jesus Christ is the Son of God, that the gospel is the greatest power in the earth. This testimony I bear to all men everywhere regardless of your station in life. I pray that you can understand the restoration of the gospel because if it is made a part of your life, and if you can realize it and accept it, that God still governs in the affairs of men—I bear testimony to you that if you will accept that, you will have more peace and comfort from this source than from any other source in the world.

Yes, I love to bear testimony to you that President McKay is a prophet and that this Church is led by divine guidance by this great prophet. I bear testimony to you that Joseph Smith is a Prophet of God, called of God as his mouthpiece to bring forth the restored gospel in this day and age. I plead with you, my friends, to accept the teachings of the gospel of Jesus Christ. I promise you in the name of the Lord that it will bring you more happiness, more

satisfaction, and more peace of mind than you have ever known in your life. It will help you solve your problems. It will help you carry your burdens. It will help you make for you and your family a new and better life. I humbly pray in the name of Jesus Christ. Amen.

PROPHETS IN THIS DISPENSATION

Howard W. Hunter
Of the Council of the Twelve

As one turns the pages of the Old Testament, there appear the writings of great men of ages past who are referred to as the prophets. The books of the New Testament contain, among other things, the writings, teachings, and history of men of a later dispensation, who have been designated as prophets. We also have the record of the prophets of the western part of the world, who raised their voices, proclaiming the word of the Lord, protesting unrighteousness, and teaching the principles of the gospel. All of these have left their witness.

A prophet is one who has been called and raised up by the Lord to further God's purposes among his children. He is one who has received the priesthood and speaks with authority. Prophets are teachers and defenders of the gospel. They bear witness of the divinity of the Lord Jesus Christ. Prophets have foretold future happenings, but this is not the most important of their responsibilities, although it may be some evidence of prophetic power.

Righteous leadership has been needed in each dispensation of time, and God chose prophets for this purpose long before they came to this mortal existence. We remember the Lord spoke to Abraham and showed him the intelligences which existed before the earth was created and said: ". . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:23.)

In speaking to Jeremiah the Lord said: ". . . before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5.)

After the formation of the earth and the creation of man, Adam became the patriarch to the human family and the first prophet. He previously sat in the council that planned the creation of

the earth and participated under Christ in the execution of the prearrangement. According to the plan, the fall of Adam from immortality created the condition by which all men may be saved from mortal death and live again by reason of the atoning sacrifice of Christ. In spite of the teachings of Adam, people turned from righteousness.

In the seventh generation a dispensation was given to Enoch. God called him to prophesy unto the people and call them to repentance. He went forth in the land among the people and cried with a loud voice against their iniquities. Enoch understood the doctrine of the fall and the atonement and taught the gospel as it had been given to Adam. He gathered a great multitude of people into a city known as the City of Holiness, which, because of the righteousness of the people, was lifted from the earth.

Corruption soon filled the earth again and God raised up Noah as a prophet to teach the gospel.

"And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words." (Moses 8:20.)

The Lord then caused the earth to be covered by water, destroying the wicked population except the family of Noah, and Noah became the prophet to a new generation, holding the keys of the priesthood.

As we continue to trace history, we come to another period when apostasy swept over the peoples of the earth. God spoke to Abraham, a follower of righteousness and revealed many things through him for the benefit of mankind—the order of the priesthood, a knowledge of the planets in the universe, a vision of the council in heaven before the creation of the earth, and the plan of salvation.

Again the people turned to darkness rather than light. Moses was chosen to lead the Israelites from Egyptian bondage. On Mt. Sinai, during the migration to the land of promise, he was given the Ten Commandments for the benefit of his people. In spite of his labors to teach them the gospel, they failed to take heed, so the Lord, through this great prophet, gave them what has been known as the Law of Moses or the Law of Carnal Commandments.

The western world was not without its prophets. From the writings of Ether in the Book of Mormon, we read of the appearance of the Lord to the brother of Jared. As this people ceased to serve the Lord and deteriorated into unfaithfulness, the prophet Lehi was instructed to bring his family to these shores, and a new gospel dispensation was established. The history of his descendants is a series of leadership under great prophets, but as the people ceased to obey their counsel, the Lord

withdrew his Spirit from them, and the race was destroyed.

John the Baptist was the forerunner of Christ and proclaimed the same gospel ordinances which had been instituted for the salvation of man before the world was created and which had been taught by the prophets. Then came the Master in the Meridian of Time, fulfilling that which had been spoken by Adam and each of the prophets since his time. The Son of God, the Savior of the world, was born into mortality. Jesus was "God manifest in the flesh." (1 Tim. 3:16.) He taught by precept and lived the perfect life. He made the atonement for sin and gave his life that all mankind may be saved by obedience to the laws and ordinances of the gospel. The Twelve Apostles were the personal witnesses of Christ, but after the death of the last of them, there was a falling away. The priesthood was lost to the world, and there was total spiritual darkness. This condition had been foretold by the ancient prophets.

At the beginning of the nineteenth century there had been no revelation for seventeen hundred years. There had been no heavenly appearances or scripture during that time and the world was in a chaotic religious state. Many times the gospel had been given to the world through the prophets, and each time was lost because of disobedience. In the year 1820 the silence was broken, and the Lord again appeared to a prophet. This prophet, Joseph Smith, could testify of his own positive knowledge that God lives, that Jesus is the Christ, the Son of God, a Resurrected Being, separate and distinct from the Father. He did not testify as to what he believed or what he or others thought or conjectured, but of what he knew. This knowledge came to him because God the Father and the Son appeared to him in person and spoke to him. Through him and by subsequent events the priesthood and the gospel in its fulness were once more restored to the earth, never again to be removed. The Church of Christ, the kingdom of God on earth, was re-established and destined, according to scripture, to roll forth and fill the whole earth. Since the death of the Prophet Joseph Smith, each succeeding President of the Church has been sustained as a prophet of the Lord, and there is a living prophet on the earth today.

To peoples of past dispensations and ages, the most important prophet was the one then living, teaching, and revealing the will of the Lord in their time. In each of the past dispensations, prophets have been raised up by the Lord as his spokesmen to the people of that particular age and for the specific problems of that age.

It is the present living prophet who is our leader, our teacher. It is from him we take direction in the modern world. From all corners of the earth, we who sustain him as a prophet of the Lord, express our appreciation for this source of divine guidance. We are grateful for his life, his example, his teachings, his leadership. Ninety years of faith and devotion! His faith has not stood alone but has borne fruit all over the world. If he is tested by the fruits of faith as spelled out in the New Testament, we will find that his life is a manifestation of each of them and can be described by that chain of "linked graces" enumerated in the Second Epistle of the Apostle Peter.

To faith he added virtue. His life demonstrates manly strength, courage, and moral excellence, measured not by his extraordinary efforts, but by his everyday conduct.

To virtue he added knowledge. Since early boyhood he has been a student and a teacher, in both the formal pursuits of education and in the great school of life. His experience, practical skill, understanding, clear perception of truth, knowledge of God and the divine nature of man, distinguish him from other men of the world.

To knowledge he added temperance. He is the master of himself yet submissive to the will of God. He demonstrates self-control and moderation in all things.

And to temperance, patience! There are often occurrences which are apt to harass the temper, but in his sweet, kindly way, he regards them with calm endurance.

And to patience he added godliness. One who works closely with him has said, "There is a spirituality radiating from him that is oftentimes felt by even the stranger who visits him. He keeps himself spiritually tuned to heavenly things." His thoughts, his writings, his teaching, his very appearance indicate the presence of God in his life.

And to godliness he added brotherly kindness. The story is told of a conference concerning a difficult problem when he said, "Human hearts are very tender, and human lives are very precious. Let's solve this problem without hurting a very tender heart."

And to brotherly kindness he added charity. He has a Christian love for all men because they are the sons of God. He is kind, forgiving, and compassionate.

All these things are in him and abound and make him neither barren nor unfruitful. They distinguish him as a prophet of the Lord—our President, David O. McKay.

As the prophets from the beginning to the present day pass in review before our memory, we become aware of the

great blessing which comes to us from the influence of a living prophet. History should teach us that unless we are willing to heed the warnings and follow the teachings of a prophet of the Lord, we will be subject to the judgments of God.

I bear witness that God lives, that Jesus is the Christ, that there is a living prophet of God on the earth today, whom I sustain with all my heart. In the name of Jesus Christ. Amen.

YOUTH OF ZION, STAND UP, AND BE COUNTED!

Bishop Robert L. Simpson
Of the Presiding Bishopric

My brothers and sisters, true greatness has a habit of surviving the years. I am certain that every member of the Church has thrilled to the words of a stalwart young man of Aaronic Priesthood age who lived approximately twenty-six hundred years ago. When faced with a difficult situation, he said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

This young man, destined to become a great prophet, had a most important quality. He had courage, courage to stand on his own two feet rather than follow the so-called easier way—the more popular way—the beckoning of the crowd, in this case his own brothers.

Let us quickly span twenty-six hundred years and review a story of Aaronic Priesthood courage in our day, 1963. My heart was touched just last month as I had the privilege of reading an excerpt from a serviceman's letter to his parents. Apparently, his training instructor had made it a habit of starting each day's discussion with a few off-color stories.

One morning, quite by surprise, the instructor asked if anyone objected to a couple of "good" stories before starting the day's instruction. This young Mormon boy said that almost as though he had been ejected from his seat by an unseen power, he shot up and said, "Yes, sir, I object."

After a long stony silence, the instructor said, "Are there any others?" You can imagine the feelings of this boy's heart as one by one another dozen or so young army recruits stood in defense of what they really believed. Those standing were invited to leave the class, and then halfway out, they were called back with a comment from the instructor, "I guess we can skip the stories this morning."

Wouldn't you like the privilege of shaking hands with that kind of Aaronic Priesthood courage? Isn't it gratifying to know that you don't have to turn the pages of history back twenty-six hundred years to find the courage of a Nephi or a Daniel in the lions' den or a David meeting Goliath? And isn't it also gratifying to know that for every courageous heart with a fortitude to stand up and be counted, there will be a host of others willing to rally to the cause of truth and right?

Perhaps there might be a high school student within sound of my voice who finds himself at the crossroads of decision today; whose circle of closest friends fail to live by the rules of conduct that he or she knows to be right. Might these so-called friends be urging you to take one more step away from all that you believe in, all that is sacred? Could these be the same first easy steps taken by a teenage boy recently who stated to a juvenile judge, "I just didn't realize it was happening—it was so gradual"; or the girl who pleaded, "I wanted so much to be popular with the others—and I was so popular."

How grateful we can be that these young people had the courage to recognize their misdirection—and then even more courage to do what needed to be done in realigning their lives to correct standards.

Now, courage is an easy word to say. To be effective, there must be action—just like our serviceman a moment ago—positive action in the right direction which can only happen when that courage is inspired through positive, proper motivation.

Now, join with me, young people, through a thought sequence which should prove helpful to serious-minded church members as a basis for motivation in the right direction:

First, let us reconfirm in our minds that there is a Heavenly Father, that he is the Creator of heaven and earth and directs all that we survey.

Second, let us be assured that his house is a house of order, even to the extent that you and I have come to mortality now, in this day, by specific assignment for a real purpose.

Have you ever asked yourself the question, "Why wasn't I born two hundred years ago, or a thousand years ago?"

There is only one reason, young people, because the Lord wanted you born now, in this important day.

Step No. 3, can we know for assurance that a young boy knelt in a grove of trees in the year 1820 and there received a personal visitation from God the Father and his Son Jesus Christ? Have you read the Joseph Smith story lately, with a real desire to know its truthfulness?

The fourth step: Why are you a member of this Church and kingdom? Could this be by chance? By your selection only? The Savior has this to say in the fifteenth chapter of John: "Ye have not chosen me, but I have chosen you, and ordained you, . . ." (Verse 16.)

As surely as we meet in this historic Tabernacle, I know that foreordination is a real part of the plan—we have a responsibility—a divine commission, if you please, conferred prior to mortal existence that can neither be disregarded nor taken lightly without far-reaching consequences.

The fifth and final point I suggest is that the Lord has given us a most precious gift that we call free agency. And after all is said and done, the final decision is ours with regard to our talents, our divine commission, our choice between left or right, right or wrong.

Youth of Zion, do you have the courage to do right? I sometimes wonder how we could have the courage to do anything but right if we *really* believe in the foregoing steps of logic. Let us just enumerate them again briefly:

1. God lives.
2. His house is a house of order.
3. The heavens have been opened and remain open today.
4. We are here by appointment, by foreordination.
5. And finally, the choice is ours as to what we do about it.

Now not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us. I would like to reconfirm a truth that has been spoken from this pulpit many times, that no one loves us like our parents, like our bishop, like our Heavenly Father. May we always seek our counsel and guidance from these three sources.

Youth is energetic; youth is aggressive. The mind of youth is inquisitive, sometimes beyond sound judgment which often leads us into dangerous territory. The Prophet Joseph Smith had this to say to Martin Harris in kindly reprimand: "When a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison, knowing it to be such. In that case, no man has any claim on the promises of God to be healed." (DHC 2, 95-96.) By the

same token, can we expect the protection we need when we knowingly step beyond the limits of good judgment? Moroni's reiteration of Mormon's teachings gives us the key for keeping a solid footing.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moroni 7:16-17. Italics added.)

Yes, youth of Zion, history is still being made, and whether you like it or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of *Latter-day Saints*. These are the latter days; this is the final dispensation of time, and the programs of the Church are all moving toward a sort of finalization or culmination. There is an urgency as never before about what needs to be done; and be sure of this,

what needs to be done will be done on schedule, we hope by those initially foreordained to the task. But just as surely as night follows the day, if we choose not to accept our station, or if we grow weary along the way, placing less important things first, there will be substitutes raised to take our place, that the Lord's time-plan and ultimate purposes will not be thwarted.

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father, in the name of Jesus Christ. Amen.

THIS IS OUR GOSPEL

Harold B. Lee

Of the Council of the Twelve

I seek earnestly for the Spirit of the Lord by which, hopefully, my humble message might be carried by the power of the Holy Ghost into the hearts of those who may listen this morning.

A few years ago I was touring the North Central States Mission, and in Sioux Falls, South Dakota, a father and

a daughter sought me for an interview following the conference sessions. He explained that in his younger years he had joined a church which did not baptize by immersion. Because of his certainty as he studied the scriptures that immersion was the only true mode of baptism, he later joined a church where he was baptized by immersion. And then he had an uncle who belonged to a church who taught that everything in all other churches was evil. He decided to join the church of his uncle.

Later a friend told him about a universal church. It had no organization, needed no authoritative priesthood, no rituals. They had no buildings, they had nebulous formula: "Believe and be saved." And so he joined with this friend.

Recently his daughter had gone to a Bible class, following her school years, and had been graduated just a few days before as an honor student. And in the concluding session the minister who had conducted the course had asked them for any expressions or questions. This bright young honor student began to ask some of the questions that two Latter-day Saint elders, who had been coming to their home, had been asking. The minister became confused and very angry, and in a rebuke he said if she had learned as she should have learned in the course she wouldn't be asking such foolish questions.

They were now being taught by two of our missionaries in the fundamental doctrines of the Church, and he said to me after this brief introduction: "This time, if I join The Church of Jesus Christ of Latter-day Saints, I don't want to make another mistake. How can I be sure?"

I explained the only way to a convincing assurance by quoting the words of Moroni: ". . . if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.) Having quoted that, I then said, "Now I might enumerate some of the outward evidences by which one might recognize the divine Church."

The name of the Church itself is significant in one's search for the true Church. When the Master was asked by his disciples by what name his Church should be called, he answered: "And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; . . ." (3 Nephi 27:8.)

In our day, by revelation, the Lord has clearly declared the correct name,



I told him: "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), thus distinguishing this dispensation from former-day Saints, affixed to the name of the Church of Jesus Christ.

But then I reminded him that even though it bears the Master's name, there must be coupled with the name of the Savior, Jesus Christ, another vital essential in the true Church. After the Master had explained the name by which his Church should be named, he added, ". . . but if it be called in my name then it is my church, if it so be that they are built upon my gospel!" (3 Nephi 27:8.)

And then I asked him in turn, what is his gospel? The Lord has said in revelation: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

In modern revelation the true Church has been defined as the Church having the authority to confer the Holy Ghost, even the gift of the Holy Ghost which gives to those who make themselves worthy, the right to have all peaceable things of the kingdom revealed to them. This makes clear the meaning of the explanation made by the Prophet Joseph when asked by a President of the United States, "How is your church different from all the other churches?" The Prophet Joseph Smith answered in one significant statement, "We are different from all other churches because we have the Holy Ghost" (see D&C 4, 42); in other words, meaning that the principle of continuous revelation by the power of the Holy Ghost is a prime requisite for the true Church.

Paul the apostle I reminded him, made a clear observation in two statements relative to the essentials of the Church. "Know ye not," the Apostle Paul asked, "that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

And then he wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ have put on Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.)

I told our friend that the true Church was to be patterned after the Master's organization, in the which the Apostle Paul has said we must not be ". . . strangers and foreigners, but fellow-citizens with the Saints, . . ." And the Church must be ". . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:19-20.)

There were other specific signs which the Master said would follow the believers in his Church. "He that believeth and is baptized shall be saved: . . .

"And these signs shall follow them that cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:16-18.)

I reminded him that there was a need for authority which cannot be just assumed, merely, but must be conferred in the Lord's own way as the Apostle Paul said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) This, the Prophet Joseph Smith made plainer when he said, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Articles of Faith, No. 5.)

And then there was a never, never failing evidence, which might be shocking to him, which evidences the divinity of the true Church. The Master said, in almost his closing remarks to his disciples:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.)

And the opposite of that the Master warned: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.)

Our missionaries are finding thousands each year who are in a state of inquiry and uncertainty as were our friend and his daughter in South Dakota. They bear witness that all these outward evidences of the true Church

are readily discernible. They further point out the witness of the Holy Ghost by which all may know the truth of all things.

A short while ago in Philadelphia I was handed a clipping from a Philadelphia newspaper reporting a statement made by the Associate Secretary General of the State of Churches of the Assembly of National Churches representing thirty denominations. The article was entitled "Drift from God in Churches." I shall read but a few sentences:

"American churches in many cases were described today as being too 'public relations conscious'—more eager to please the crowd than to please God."

* * * * *

"Many churches, yielding to secular practice have become public relations conscious. There is as much if not more concern for the attractiveness of the package and the effectiveness of the marketing techniques than for the quality of the product."

* * * * *

"Modern churches too often have put the accent on secular yardsticks of success—size, statistics and outward attractiveness—rather than spiritual dedication."

* * * * *

"Many congregations would rather have a minister who is a 'good administrator and promoter' than one who is 'a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord.'

* * * * *

"Too many people speak vaguely of the need of 'faith and religion' rather than of the real need—of God, of a 'return to the Father.'"

* * * * *

Then I picked up a clipping also while I was in Philadelphia about a year ago from Dr. Henry P. Van Dusen, president of the Union Theological Seminary, in which he said this, as quoted in the paper:

"A sharp and strange contrast between the upsurge of religion and a decline in morality was noted by Dr. Henry P. Van Dusen, . . .

"It is a disturbing, confounding contradiction that the revival of religion has no parallel resurgence in morality. If the complex and illusive data could be plotted on a graph, it would show curves of religious vitality and of moral health moving in opposite directions.

"Thus far, the return to religion in our day has produced no corresponding moral fruitage. It raises the question as to the quality and worth of the religion.

"Either there will be moral revival flowering from religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy.

"Interest in religion appears to be at

an all-time high, with church membership over 100 million, but delinquency, (I remind you) immorality, and social confusion also are at peaks."

As I made note of those articles I thought to myself, it is time for us to make a critical self-analysis of ourselves to see how much of this applies to us as a Church and to us as individuals.

President Wilford Woodruff said something: "The trouble with the Latter-day Saints, we spend too much time confessing the other fellow's sins."

Nephi the prophet warned something about this as he predicted about our day. "Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! . . ." (2 Nephi 28:16.) Obviously this was intended for those in Zion or for the pure in heart of the Church.

"For behold, at that day," Nephi said, "shall he (Lucifer) rage in the hearts of the children of men, and stir them up to anger against that which is good."

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheathe their souls, and leadeth them away carefully down to hell." (*Ibid.*, 28:20-21.)

And then he warns, "Therefore, wo be unto him that is at ease in Zion!" (*Ibid.*, 28:24.)

"Cursed is he," Nephi again said, "that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (*Ibid.*, 28:31.)

Moroni finished the record of his father Mormon and then added some inspired observations of his own concerning ". . . things . . . which must shortly come (to pass), . . . when these things (presumably meaning the coming forth of the Book of Mormon) shall come forth among you." Now that means our day. This is what he said (and note the definition of a prophecy): He said, "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing." (*Mormon* 8:34-35.)

You remember what the Master said, the devil shall rage in the hearts of men even so much that if it were possible the very elect according to the covenant would be deceived. This is what Moroni said: "And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strife, and malice, and persecutions,

and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (*Ibid.*, 8:36-37.)

As I read that, I thanked the Lord that for a quarter of a century in our lifetime the Church has, through the welfare program, sought to place the proper emphasis where the Lord has placed it, by putting foremost the love of the poor and the needy.

One of the first revelations the Lord said in our day: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

"But" the Lord said, "there is a possibility that man may fall from grace and depart from the living God."

Mark that, you who come in as converts to the Church! "Therefore let the church take heed and pray always, lest they fall into temptation;

"Yea, and even let those who are sanctified take heed also." (*Ibid.*, 20:32-34.)

The more complicated our lives and world conditions become, the more important it is for us to keep clear the purposes and principles of the gospel of Jesus Christ. It is not the function of religion to answer all the questions about God's moral government of the universe, but to give one courage, through faith, to go on in the face of questions he never finds the answer to in his present status.

It was the wise counsel of a thinker who said: "If the time comes when you can no longer hold to your faith, then hold to it anyway. You cannot go into tomorrow's uncertainty and dangers without faith."

Let parents and leaders and church members generally, and hopefully our nonmember friends and relatives take heed of the counsels repeatedly given from our leaders. Allow time to meditate and ponder the things pertaining to our ministry. Live that we might be responsive to divine direction. Let me again, as I close, repeat what I have quoted before from a revelation of the Lord. "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly before the Lord and keep the covenant wherewith ye have covenanted one with another." (*Ibid.*, 90:24.) This I pray humbly we may all do in the name of the Lord Jesus. Amen.

Sunday Afternoon Session, October 6, 1963

THE GLORIOUS STANDARD

Delbert L. Stapley
Of the Council of the Twelve

My brothers and sisters and friends: Because of disturbing trends and alarming conditions in this country of ours which are of great concern to every loyal, patriotic citizen, I desire to draw related analogies between the nation of ancient Israel and our own nation in the light of the revelations of Almighty God concerning both nations.

To each nation, God gave promises of blessings or cursings, depending upon the faithfulness of the people. In all the recorded history of man upon the earth, the God of heaven has established only two nations with basic divine purposes. One is the nation of Israel which the Lord by his mighty power led out of Egypt under the guidance of his prophet Moses.

The other nation is the United States of America. Prophets in early times foretold the events leading to the establishment of this mighty gentile nation and its promised destiny among the nations of the earth—if its people are faithful in keeping the commandments of God.

Moses counseled the newborn nation of Israel to serve the Lord and to keep his laws and statutes. He informed them of God's plans and purposes concerning his chosen people and also outlined his promises for faithful obedience to his laws and commandments and the cursings which would befall them if they became disobedient and sinful.

From Deuteronomy, I quote the following teachings and admonitions of Moses to the children of Israel:

"Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way . . . to go after other gods, which ye have not known." (Deut. 11:26-28.)

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I

command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; . . ." (*Ibid.*, 28:1, 13.)

Regardless of the many prophets, Israel was periodically blessed with following the death of the great law-giver, Moses, the continued disobedience and the contentions among its tribes not only divided them as a people but also destroyed them as a nation; and true to his warning, God scattered Israel among all the nations of the earth.

With these few pronouncements of God to Israel in mind, I turn to the second nation of destiny, the United States of America—a nation established by God in these latter days in fulfillment of prophecy, with wonderful promises for obedience to the commandments of the Lord and cursings if it fails to keep his commandments.

There were two groups of people before the time of Christ who were led away from eastern lands by the Lord to the Americas, and they became, in time, quite numerous. Eventually, however, because of disobedience and wickedness, they were destroyed, except a remnant of the second group who are the progenitors of the American Indian. These two migrations of people to the Americas received knowledge by revelation through their prophets concerning a powerful gentile nation which was to be established in the latter days upon this land by the hand of God.

Now let us briefly examine the revelations and prophecies as recorded in the Book of Mormon, foretelling America's discovery, its peopling from the European gentile nations, the events leading to the break with Great Britain, the Revolutionary War which secured independence for the colonies from the tyranny of oppression of an unjust king and nation. An angel showed to Nephi, an American prophet who lived about six hundred years before Christ, the many waters which separated the gentile nations from the seed of his brethren. He recorded this vision as follows:

"And it came to pass that the angel said unto me: Behold, the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and . . . the Spirit of God . . . came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And . . . I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And . . . I beheld many multitudes of the Gentiles upon the land of promise; . . .

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; . . .

"And . . . the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

"And it came to pass that I, Nephi, beheld that they did prosper in the land; . . ." (1 Nephi 13:11-20.)

From your knowledge of early American history, you will recognize Columbus as the man who went forth upon the many waters and discovered the Americas. The other facts of this prophecy and its fulfillment are also known to you from America's recorded history. This same prophet, speaking of the house of Israel being scattered and confounded, predicted:

" . . . that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; . . ." (*Ibid.*, 22:7.)

Lehi, the father of Nephi, and himself a prophet speaking to his descendants and followers, declared that the land of America is a land of promise, choice above all other lands.

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Nephi 1:6-7. Italics added.)

Jacob, the brother of Nephi, in an inspirational discourse to his people, reaffirmed the Lord's promises to the gentiles upon this land. He declared:

" . . . the promises of the Lord are great unto the Gentiles, . . .

" . . . and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations." (*Ibid.*, 10:9-12.)

During the Savior's visit to the Nephites in the Americas after his resurrection and ascension to glory, he, speaking of the gentiles upon this land, promised that he would pour out the Holy Ghost upon the gentiles, "which blessing upon the Gentiles shall make them mighty above all . . ." (3 Nephi 20:27. Italics added.)

When God confounded the language of the people at the tower of Babel, he separated a group known as the Jaredites, and under the direction of a prophet, led them to the land of the Americas. He revealed to this ancient prophet:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:12. Italics added.)

The Lord also emphasized to this early prophet that whatsoever nation shall possess this land of promise shall serve God or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. "This," said the prophet, "is an everlasting decree of God." (*Ibid.*, 2:8-10.)

Thus, from ancient American prophets, we learn that this United States of America was established by God for a divine purpose, and that great blessings, which all must admit, as we review the history of this nation, have so far been literally fulfilled; yet the fulfillment of future promise of blessings is conditional upon the continued righteousness of its people. A great challenge is presented to the citizens of this land if God is to be on our side and give us power as a nation to overcome our enemies and not be brought down into captivity.

This nation did not come into being by chance. God declared that the gentiles who came here were to be brought out of captivity by his hand. The prophecies previously quoted concerning the establishment of this nation have been fulfilled to the letter. The people coming here in the beginning did so to find religious freedom. Nevertheless, they were subjected to tyrannical rule, unjust demands, and no representation. They had lost the opportunities, the privileges, the religious freedom and liberty which impelled them to settle in this new land. The colonists became

an aroused group because of oppression; therefore, the time had arrived in the economy of God for the people to break off the yoke of domination which subjected them to these unjust and intolerable conditions. The Lord, knowing beforehand the events which would set the pattern for independence, raised up strong and valiant men to meet this hour of crisis and challenge. The Declaration of Independence came from a determined people. The successful Revolutionary War which followed united the colonies; and the gentle nation of destiny and of divine purpose, as foretold by the prophets, was born. A Constitution was needed to set forth the purposes, obligations, and the guide lines for the new nation. God was prepared and ready and did not neglect this newborn nation which he had ordained to be established thousands of years previously.

I now turn to latter-day scripture to substantiate this statement, which revelations are not only important for Latter-day Saints to know and understand, but also for the entire citizenry of this favored country. The Lord, through the Prophet Joseph Smith in December of 1833, counseled in the midst of their afflictions that "the Saints should continue to implore for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:77-80.)

God gave the men chosen to formulate the Constitution the inspiration of heaven to guide them. It becomes, therefore, an enduring document for this nation. It is not the prerogative of man to change its basic and fundamental principles and concepts.

The dynamic statesman, Daniel Webster, in his last public address before the New York Historical Society in 1852, said:

"Unborn ages and visions of glory crowded upon my soul, the realization of all which, however, is in the hands

and good pleasure of Almighty God; but, under His divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity.

"And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion—if we and they shall live always in the fear of God, and shall respect His commandments—if we and they shall maintain just, moral sentiments, and such conscientious convictions of duty as shall control the heart and life—we may have the highest hopes of the future fortunes of our country, and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing—that, while our country furnishes materials for a thousand masters of historic art, it will afford no topic for a Gibbon. It will have no decline and fall. It will go on prospering and to prosper.

"But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden the catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

How applicable today are these splendid sentiments and warnings by this valiant statesman and patriot!

When God established the nation of Israel, he gave them the Ten Commandments, written on tablets of stone by his own finger. Man, through the centuries, has not altered or changed the Ten Commandments. The Constitution of this nation was not written on tablets of stone like unto Israel, but wise men were raised up and inspired for the important task of writing a constitution of government which guaranteed the God-given rights of free men.

In the revelation to Joseph Smith previously quoted, he was told that the Constitution should be maintained for the rights and protection of all flesh, according to just and holy principles, that it is not right for man to be in bondage one to another. It guarantees what God has always bestowed upon his children—the rights, privileges, and honor of a free people. So important is this latter-day gentile nation established by God that he required the land to be redeemed by the shedding of blood. The blood of the Revolutionary patriots was freely spilled upon the field of battle to insure independence and to redeem the land and make it sacred to those who possessed it. When the North and South became divided over state rights which included slavery, it was most important in the plan for this nation that it remain united and strong.

Only by so doing could the nation fulfill its destiny and God's purposes and work. The Civil War resulted in the death and misery of many souls, and thus for the second time the land was redeemed by the shedding of blood.

Truly, God rules in the affairs of men and nations. This nation has always been a beacon light to the world, exemplifying the principles of democracy, freedom, opportunity, achievement, and happiness. It now wields tremendous influence and power in the affairs of men and will continue to do so according to the promise of God as long as the people of the land serve the God of the land who is Jesus Christ.

The Constitution made provision for an expanded nation, but the founding fathers and God had no thought of changing or altering its basic principles, rules, and concepts.

President Woodrow Wilson defined the Constitution of the United States as "Not being a mere lawyer's document. It is," said he, "a vehicle of life, and its spirit is always the spirit of the age. The explicitly granted powers of the Constitution are what they always were; but the powers drawn from it by implication have grown and multiplied beyond all expectation."

To interpret this valued document understandingly, we need to remember the conditions and circumstances which confronted the founding fathers, who, under the inspiration of the Lord, brought this wonderful instrument of government into being. So important was God's will respecting this nation as revealed to Joseph Smith the Prophet, that in his prayer offered at the dedication of the Kirtland Temple, he included this appeal to Almighty God:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:54.)

With the knowledge of God's declaration that the Constitution of this land is inspired of him, it behooves every citizen to analyze the meaning, importance, and significance of this profound document and give loyal support to its spirit and purpose. We cannot afford to become complacent, forsake vigilance, and thus lose the benefits of the Lord's promise of blessings upon the people of this goodly land. Also, we must see to it that the principles, the standards, the ideals, the rights, the privileges, and the protection guaranteed by the Constitution are upheld by those who represent us in the executive, legislative, and judicial branches of government.

A wise and understanding God had all this in mind when he gave the

following revelation to the Prophet Joseph Smith in August 1833:

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

(*Ibid.*, 98:5-10.)

If wickedness prevails and wicked men rule, then we will be as other nations. We will stand alone without the guiding influence and power of God to sustain us in time of trouble and in meeting the challenge and threat of internal and external Satanic ideologies, also the evil designs and intrigues of men and nations.

I quote from a talk given by National Commander James E. Powers of the American Legion which appeared in the *American Legion* magazine of September 1963:

"America's deepest roots are spiritual. This is the most important historical fact of American life. To ignore it is to miss the essence of the heritage, the character, and the destiny of the American people. Today, with international and domestic tension tightening, I believe it is well that we see clearly the spiritual core of that creed. . . . The American colonies and nation were established in turn by men and women who acknowledged openly their reliance upon almighty God."

Continued righteousness and dependence upon God therefore are the only guarantees we have for the constant enjoyment of his blessings upon us, for he has warned: ". . . my law shall be kept on this land." (D&C 58:19.)

The Constitution of the United States is to this gentle nation what the Ten Commandments were and still are to the nation of Israel.

What a strength and comfort it would be to the people of this land for God to fight for this nation if the need arises as he fought for Israel during their struggle to build and maintain a nation. However, Israel's persistence in disobedience and wickedness destroyed them as a nation. This fact stands as a warning to us. What happened to the

nation of Israel can happen to this nation also if we as a people in this chosen land fail to obey the laws and the counsels of God. It will be profitable to all of us in the light of the promises and warnings to this nation to read again the biblical history of the nation of Israel. It will help us avoid the pitfalls which befall them.

I earnestly pray that we shall always stand firm and steadfast and immovable in upholding and sustaining the Constitution of this favored land. May we also selectively and wisely choose those who are equally valiant and patriotic to represent us in the top echelons of government—men who are upright, honest, and willing to keep the commandments of God in their personal lives.

These truths and considerations I bear humble witness and testimony to in the name of Jesus Christ. Amen.

attractive city, which they proudly referred to as "Nauvoo the Beautiful." All these they left behind to move their families, with what household goods and provisions that they could take with them, to make an almost superhuman trek thirteen hundred miles into an almost unknown western land.

With a background of culture and refinement, they were not accustomed to the hardships of improvised shelters erected against the wintry blasts of February winds; yet, because of their faith and their courage, they resolutely met the challenge, and turning their backs upon their beautiful homes and their faces toward the west, they met whatever was to come. These exiled people, with implicit trust in their leaders, chose to ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.) Their physical courage was equaled only by their moral courage.

In our day there is a crying need for this same quality in each of us, especially the moral courage to resist the ever-increasing pressures and insidious influences that are constantly at work, distorting the truth, tearing down the good and the decent, and attempting to substitute therefor the vain and shallow philosophies and practices of a carnal world. There is need for the moral courage to uphold correct principles in our personal lives and to defend right and truth and decency and honor, and above all, to have faith in and honor God our Father.

It seems to me that moral courage is made of a firm desire, coupled with determination to accept and to do what is right and to shun the wrong. It is the outgrowth of moral conviction. Moral courage may not be dramatically displayed. Seldom does it receive public acclaim, nevertheless, it is an indispensable attribute of noble character. It must be exercised if worthwhile principles and institutions are to be preserved and perpetuated.

He who stands steadfastly for that which is right must take the risk of becoming at times disapproved and unpopular, or even shunned by others—sometimes by his closest friends. Indeed, some have become martyrs. Knowing what is right and true and honorable, they have had the courage to do, not what is *easy* but what is right; not what is *expedient* but what is best.

I think of a young boy with whom I am acquainted, who, rather than join his companions one night in an escapade that was not in harmony with the training he had received in his home and in the Church, chose to walk more than six miles to his home while his companions in the car proceeded to carry out their plans. I imagine that boy, for more reasons than one, slept well when he finally arrived at home.

THE NEED FOR MORAL COURAGE

ElRay L. Christiansen

Assistant to the Council of the Twelve

My beloved brethren and sisters, I have not forgotten the statement made in one of the recent general conferences by Elder Richard L. Evans, who reminded us that to know is not enough. As we draw near to the close of this great and uplifting conference, it seems to me that the thing that remains is for us to go to our homes and conform our lives to the teachings of the Lord Jesus Christ as they have been expounded here, lacking not in determination and in moral courage to do it, for "to know is not enough."

One of the greatest demonstrations of moral courage ever shown in this day was when in the dead of winter, 1846, the first of the Saints, living in the city of Nauvoo, rolled their loaded wagons onto flatboats to be ferried across the broad, icy Mississippi River. That marked the beginning of the exodus of modern Israel. Later in the month, according to the historians, long caravans crossed the river on a solid floor of ice.

These people had been living in substantial and comfortable homes. They had farmed their fertile lands; they had completed the construction of the sacred Nauvoo Temple and had developed an

And no doubt his parents were proud of him. Truly, "A wise son maketh a glad father." (Prov. 10:1.)

It requires no moral courage to drift with the multitude or to run with the "pack," so to speak. The real test is in choosing and pursuing the right, even though it appears that in so doing, one is alone.

Jesus, the personification of this quality, disagreed with the powerful and influential Jewish governing body—the Sanhedrin. He referred to certain unrighteous Pharisees as "... hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, ..." (Matt. 23:27.)

And Matthew records him saying plainly, "... for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." (*Ibid.*, 23:14.)

With righteous fervor he drove out the money changers, because he could not bear to see them desecrate the temple. He was fearless in defense of correct principles, and although he was falsely and maliciously accused—even though he was subjected to railings and mockery of the worst kind—he stood majestically and composed before Pilate and again before Herod, while the howling mob cried, "Crucify him, crucify him!" (Luke 23:21.)

He was not concerned with his own security nor with the indignities he suffered at the hands of foul men. His great desire was to do the will of the Father, even though it meant his crucifixion.

While we in our day may or may not be called upon to suffer unduly or to test our moral courage in the great issues of the world, there is, nevertheless, always need for each of us to exercise self-discipline and moral courage in our everyday living.

It was Lincoln that reminded us, and I quote: "We must return to idealism—the idealism of character and truth; of integrity in private and public (affairs) ... no people can ever become greater by lowering their standards, no society was ever improved by adopting a looser morality."

Someone has said our physical fitness program is wonderful and is needed, but we have also a need in our lives for a moral fitness program. It takes moral courage, for instance, to apologize, to put aside pride and say, "I was wrong," or to explain a misunderstanding which, if ignored, would hurt another person; or to defend a person when slighting remarks are made against his character. It takes courage to stand up and be counted when you may not agree with the crowd; for example, to plan, and to live, and to qualify to go to the house of the Lord when the time comes to be married even though some of our associates may do otherwise.

It requires moral courage to tell the truth regardless of the situation or the consequences, but it pays great dividends in peace of mind.

It takes courage to resist envy and hate and anger, the destroyers of happiness. The Bible says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Have we the moral courage to forgive or to ask forgiveness? Never is the human soul more noble and so courageous than when it forgives and then forgets. Jesus said in a revelation to Joseph Smith: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin."

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

And Matthew records: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6:14.)

The religious life of a Latter-day Saint should be based not upon obligation and duty alone, but upon a genuine desire to be honorable, to do good, to do what is right, to love God, and to love one another.

We ought to think right and do right simply because it is right. If there is to be any moral perfection for us in this life, it will come because we consistently and automatically do what is right.

I bear solemn testimony to the fact that Jesus is the Christ, that God our Father lives, that Joseph Smith was indeed the Prophet of this dispensation through whom the gospel, the divine

pattern for living, was restored, and that President David O. McKay is presently the prophet, seer, and revelator of the Lord Jesus Christ.

Let us go from here with the determination and the moral courage to say as Job said, "... while my breath is in me, . . .

"My lips shall not speak wickedness, nor my tongue utter deceit.

"... till I die I will not remove . . . integrity from me." (Job 27:3-5.)

I pray for this in the name of Jesus Christ. Amen.

THE NEED FOR FAITH

President Antoine R. Ivins

Of the First Council of the Seventy

Brethren and sisters:

As I stand before you today, I seek an interest in your faith and prayers that, perhaps, I may say something that may be of help to some of us.

My life span covers nearly sixty-two percent of the lapsed time since the Church was re-established on the earth through the instrumentality of the Prophet Joseph Smith, Jun. For nearly forty percent of my life I have had opportunity to observe the forward movement of the Church as a member



of the First Council of the Seventy. Quite naturally, I have been able to check, in a way, the responses of the priesthood members of the Church to the programs instituted, from time to time, for their encouragement and aid. In this I have reached a conclusion that what we, the bearers of the priesthood, most need is faith.

We declare in the Articles of Faith, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." Also, "We believe that the first principles and ordinances of the Gospel are; first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost." (Articles 1 and 4)

To me this means that we believe that God exists; that he is our Eternal Father and the Father of Jesus Christ; and we believe in the Holy Ghost. We believe also that Jesus Christ, the Son of God, took upon himself mortal life, accepted death, and rose from death to be the first evidence to man of the resurrection—"the first fruits of the resurrection." In so doing he overcame the effects of Adam's act which introduced mortality into the world. It was then possible, through death and the resurrection, for man to re-enter the presence of God in an exalted estate.

That man might be exalted, a plan of life was given him, and this we call the gospel.

Recurring to the fourth Article of Faith we learn that the first principle of this plan is that man should have faith in God and in our Redeemer Jesus Christ.

Faith is defined in one biblical passage as follows: ". . . faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:2.) Faith gives our yearnings substance and evidences to us the possibility of actual accomplishment. With this possibility before us, we undertake things new to us, gaining strength and courage, both physical and spiritual. In other words, faith in its broadest sense prompts every act of our lives. We increase faith in ourselves by the exercise of our faculties; we gain faith in our neighbors when our mutual interchanges accord with the gospel plan. We gain faith in the gospel plan—which means faith in God—by doing the various things required by it, and this means service. The only way I have discovered to serve God is to help his work along among his children. As we serve, we gain greater power of understanding and appreciation. Man is that he may have joy, and the greatest joy I have experienced has come through serving others.

Service, then, becomes a measuring stick for faith. If men serve faithfully and willingly, it is an indication of faith.

If we apply this measure to the service of the many men who hold the Melchizedek Priesthood, we discover that too many of us fail to measure to a high standard of service. Shall we call it a lack of faith?

I like to believe, and this comes from my experience and observation, that many men fail in their interest in the work of the priesthood from lack of responsible opportunity and application. How can a man enjoy doing a thing in which he is not experienced and familiar?

The program of the Church is sufficiently broad to offer opportunity for most men to serve in some interesting capacity—this must be in a friendly atmosphere, for most people respond to friendship.

The purpose of the program awaiting initiation at the beginning of the new year is to surround these inactive brethren and sisters with an atmosphere of friendship and sincere interest, finding opportunity for attractive and friendly fellowship and service.

There is in the Church a veritable army of men who hold only the Aaronic Priesthood, hold no priesthood at all, or who, holding the Melchizedek Priesthood, fail to honor it by active service. Many of these men are burdened with, and struggle to overcome, habits which make them feel out of harmony with the program of the Church. When this may be the case, we should give them every possible aid in their struggle. There are few things more powerful than habits. When they are good, they become a great safeguard; when they are not, they reduce their capacity according to the seriousness of the affliction. Our problem is to aid with as little embarrassment as possible. Many men of my acquaintance have made this battle with themselves successfully and attained to greater happiness.

Changing from a life of inactivity in the Church, or even opposition to the teachings and program of the Church, implies the need of repentance. It need not be offensive to suggest to a person that he change his ways to be more happy. That is what repentance means: a Godly sorrow for acts, improper or even just not wisely performed, and a change to a life filled with proper and correctly performed activities. This not only results in one's contentment and happiness but increases his interest in others and his service in their behalf. This change brings about a closer relationship with the Spirit of the Lord under whose influence one corrects his private life and his social relationships. Why should it be offensive to a person to be told that if he will, of his own volition, prove victor over his unfortunate habits, he will be happier and more useful?

This, brethren and sisters, is one of

our major problems. Salvation is the objective of the Church. May God help us to realize this purpose.

In the name of Jesus Christ. Amen.

HERSELF - - A LIGHT!

*Bishop Victor L. Brown
Of the Presiding Bishopric*

I believe I have a clearer meaning of what it means to endure to the end than I did earlier. [Laughter.]

Michael is now sixteen years of age. His parents were members of the Piute Indian tribe. Michael was born without his eyesight. On the Indian reservation, this was considered a terrible handicap. His family was very poor, and a blind boy was more than they could cope with. So, when Michael was about seven years old, he was left on the desert to die. Fortunately, some passing tourists found him and took him to a hospital. It took a year for the doctors and nurses to save his life and restore his health.

During this experience of being left on the desert all alone without food and water, unable to see, Michael's basic animal instincts for survival became so strong that he almost became an animal, fearing and hating everybody and everything. Eight years later, when I first met him, he told me he could remember the horror of being all alone—hungry, thirsty, and lost.

When he became well enough, Michael was sent to school. He was incorrigible. Because of his tragic experience, he destroyed everything he could get his hands on—paper, pencils, record player. Everything was his enemy. I suppose the school authorities despaired of ever reaching this boy. One day, they placed a call to a wonderful Latter-day Saint woman and asked her if she would mind taking an Indian boy into her home. She readily agreed.

Michael's nature had not changed. He still considered everyone his enemy. He continued to destroy almost everything that came in his way. One day one of the neighbor boys, a white boy by the name of Richard, became acquainted with Michael. Richard was about fifteen years old. He was a teacher in the Aaronic Priesthood. He took an interest in Michael and fast became his friend.

Richard came to the Presiding Bishopric's Office one day and asked about the cost of the Book of Mormon in Braille. He had been saving his money for a long time so that he might purchase a Book of Mormon in Braille as a birthday present for his blind Indian buddy. The cost was more than Richard had saved. However, a kind person made it possible for him to obtain the book. As Michael read with his fingers, Richard followed along in his own Book of Mormon reading out loud, thus helping Michael over the more difficult words. As I visited with Michael, he said he had never read such wonderful stories. He said that everything he had read in the past was kid stuff, but the Book of Mormon was different. I asked him what the greatest desire of his heart was. This fifteen-year-old Indian boy replied: "To become sixteen years old so I can be baptized a member of The Church of Jesus Christ of Latter-day Saints." He explained that he must wait until his sixteenth birthday because of the requirement of the agency responsible for him.

Michael had his sixteenth birthday just this August and was baptized by his buddy, Richard, who is now a priest. Just four weeks ago, Michael was ordained a deacon in the Aaronic Priesthood by his foster father.

Michael told his mother that as he was being confirmed a member of the Church, the brightest feeling went through his entire body. He said, "I know now what 'white' looks like." This sixteen-year-old Indian boy who has never seen the light of day now knows what "white" looks like. The Holy Ghost has borne witness to him.

This last school year, Michael, the boy who was incorrigible, was honored for his excellence in school effort—excellence in deportment, scholarship, and progress—the only boy so honored by his school this year. He hopes someday to teach other blind children as he has been taught.

Bill is now fifteen. His parents are Navajo. When Bill was a child, he was stricken with polio, which left him without the use of his legs. Bill and Michael are brothers in this foster home. They are both Boy Scouts. A year ago, they needed money to go to Scout camp, so they decided to sell toothbrushes and toothpaste. They didn't have much luck in their own neighborhood, so Michael pushed Bill in his wheelchair seven miles to another community where they had some success. They said that the most interesting and funniest experience of the day was when they sold a toothbrush and some toothpaste to a man who didn't have any teeth.

Three weeks ago at a stake quarterly conference, I invited Bill to come to

the front of the chapel and bear his testimony to over twelve hundred people. I wish you could have seen this fifteen-year-old Navajo Indian boy. Immaculate in his appearance and with all the dignity and majesty of a great chief, he sat in his wheelchair and humbly expressed his gratitude to his Heavenly Father for his many blessings, for his parents, his brothers and sisters, his membership in the Church and the blessing of holding the office of teacher in the Aaronic Priesthood. Bill is a fine artist and hopes someday to become a great architect.

Bill and Michael have two lovely, blond, fair-skinned sisters and a baby brother, Ronnie. Let me tell you about Ronnie. As far as we know, he is also a Navajo Indian boy. When the agency called this same good mother and asked if she would take a three-year-old Indian baby into her home, they said that the child was totally incapacitated. He could not walk; he could not talk. They explained the outlook for him as almost hopeless. Notwithstanding this, she accepted him into her home. When I met Ronnie the other day, he had a mischievous twinkle in his eye and a smile on his face as he ran and tried to escape from one of his sisters—as normal a four-year-old as I have ever seen.

A blind boy, a crippled boy, a child who was a complete invalid—each one destined to a life of misery and hopelessness, but for the love, compassion, charity, and understanding of a wonderful woman—a woman who had the support of a good and faithful husband—a woman who wanted children more than anything else in the world and who was not blessed with any of her own. She wanted them so badly it didn't matter what their handicaps nor that their skin was copper color. The love she gave them was the love she had missed so desperately during her childhood. The compassion she blessed these children with was the compassion she longed for and sought but failed to find as she was growing up. To me she typifies the saint as described by Felix Adler as he makes the distinction between a hero and a saint. Paraphrasing this statement:

"The hero (heroine) is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man (woman) who walks through the dark paths of the world, himself (herself) a 'light.'

I suppose that most of the teachings of the Master can be gleaned from the lives of this family, also from Richard, the white boy, a priest in the Aaronic Priesthood, impervious to the taunts of the other boys as he held Michael's hand while they walked down the

streets, a boy who so loved the Lord that he wanted to share the gospel with his friend. What a wonderful example of living the first two great commandments as found in the twelfth chapter of Mark, verses thirty and thirty-one:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

There is such a desperate need in the world today for this kind of love, for each mother to want her children, to want them so badly that her love transcends all else. A mother's love is one of the basic instincts God has implanted in a woman's heart. It is so basic that it exists in all animals that bear offspring, and yet there are those who fail to use this love wisely.

From studies made by social workers, they find that when children get into trouble it is altogether too often because:

1. Mother's social status is reflected through her child.

2. Mothers push their children into mature social experiences far beyond their age.

3. There is a feeling on the part of parents of getting the child out of the home so they can have more freedom, so they can be to themselves, and so they can travel and not be hampered by having children in the home.

4. All too often the child is not taught dependability and self-reliance. He is left on his own.

5. Another major contributing factor is that the parents are not home enough. Mothers, you most of all have the destiny of this generation in your hands. Surely, we fathers have a part as do we leaders of youth, but nothing we can do will compare with a mother's love if it is wisely placed.

Now, may I just mention a group of mothers. I think there are about four thousand of them. These mothers have a special place in my heart. They are the mothers whose husbands are bishops in this great Church. The other day a lovely young mother, the wife of a bishop, wrote me a sweet letter. She expressed, among other things, a need for encouragement so she would always be an inspiration to her husband, so that she would have the strength to suppress the normal feelings of loneliness and discouragement, of being left alone so much of the time, of having to shoulder a great share of the responsibility of rearing her children than would otherwise be the case, and of being the last one to know what is going on in the ward. I suppose this

runs contrary to the basic nature of most women.

We want you to know that you are not forgotten for a moment. We meet your husbands more often than we do you, and perhaps we talk about them more. We want you to know that we are fully aware that behind every good bishop in this Church is a good woman, a woman who, through sharing her strength, is instrumental in making a good man.

May God bless all good women everywhere that their love may bless mankind, in the name of Jesus Christ. Amen.

RAISE THE VOICE OF TESTIMONY

Mark E. Petersen
Of the Council of the Twelve

President McKay is always so gracious and so wonderful. I love him with all my heart, as you do, and with all my soul I sustain him as our great prophet leader. I am grateful for his courtesy at this time.

I have been greatly stirred by this conference. I have been stirred more than normally, I suppose, because of the experiences my wife and I have had in the last eight or nine months. I now see the Church in a new perspective. I am a different man from what I was a year ago. I am a different kind of Latter-day Saint. I have come to realize that the great mission of this Church is that which President McKay has taught us so often in our council meetings—that we must bear testimony to the divinity of the Lord Jesus Christ.

It has taken me eight months now to realize how far the world has drifted away from belief in the Savior. It has taken newspaper articles and books and sermons, all from clergymen of various faiths, in which they deny the existence of God, in which they declare they no longer believe in the divinity of the Savior, in which they say they do not believe the Bible is the word of God any more.

It has taken newspaper articles telling of the iniquities of the world, the sins, the diseases from the sins that have come upon the people of the world, to make me realize how far the world has

drifted away. And it has taken all of this to make me realize that there is only one cure for the world. It is not in political parties. It is not in the philosophies of men. There is only one cure for the evils of this world, and for the broken hearts of men and women, and that is faith in the Lord Jesus Christ, and the living of that faith by obedience to the commandments of the Lord our God. There is nothing that can compare with it. There is no other answer. It is obedience to Christ, or it is dissolution.

Now, as I have been stirred by these remarkable addresses that we have listened to, and as I have looked about over this great audience, I have come to realize more and more that there is only one voice in all the world that can bear testimony to these groping nations that Jesus is the Christ. I mean only one voice of authority, and that is the voice of the Latter-day Saints. We are the only authoritative voice declaring to the world that Jesus is the Christ.

We know that God lives because our prophets have seen him and talked with him. We know that Jesus is the Christ because our prophets have communed with him, and we know that he lives because of the testimony of the Holy Ghost that burns within us.

We, therefore, as a united people must declare to all mankind that he lives and that he is a power in the world and that he is our only salvation from the destruction that is sure to come upon this evil world unless they repent. We must raise the voice of testimony. We must raise the voice of repentance.

But how strong a voice can you raise? How strong a testimony can you bear? Your testimony is no stronger than your obedience. I wonder how much your testimony has been watered down by your disobedience even in little things here or there. But God expects that you will bear a mighty testimony to the world that he lives, that he has spoken in our day, that Jesus is the Christ, and that destruction will come upon the world unless we obey him and keep his commandments.

How strong is your testimony? I would have you know that your words alone are not enough. I would have you know that it is only your word supported by your righteous lives that can give testimony to the world in such sincere tones that men and women will pay attention to you.

Oh, how I admire your sons and your daughters who are traveling through the countries of Europe as well as the rest of the world, humbly bearing testimony of this great truth. How sincere they are! How many of our converts say, "The thing that impressed me was the sincerity of the missionaries," and that is the thing that is going to impress all

the world from you.

So my brief message here today is, brothers and sisters, let us live the gospel so that our living will give meaning to our words, and that when we bear testimony that we know that he lives, that they will feel it by the sincerity of our words and our lives.

I bear you testimony that I know he lives, and I am raising my voice as loudly and as strongly as I know how to declare it to everyone who is willing to listen. Jesus lives. He is the Christ. He is the Son of God. He is the Divine Redeemer. He is the Creator of the worlds, and if we will but follow him, great will be our joy—salvation in this life and eternal life in the world to come.

This testimony I bear to you in the name of the Lord Jesus Christ. Amen.

A GREAT RESPONSIBILITY

President David O. McKay

We are nearing the end of a great conference, as usual, the best ever.

I should just like to say a word now about our responsibility to carry these great messages to which we have been listening since last Friday morning—carry them to our homes and not let it stop when we say "Amen" this afternoon.

We are told that God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish but have everlasting life. Let us, therefore, follow our Heavenly Father's example and bring up our own sons and daughters in the faith of the gospel of Jesus Christ.

There is a greater responsibility resting upon us now than perhaps ever before in the history of this country. The testimony to which we have just listened from Brother Petersen is reaching into the homes of millions throughout the world.

Last night we listened to two young men give sermons on the power of self-control. I am sure their parents are very proud of them, and so are we all. The tens of thousands of men holding the priesthood sat silently and almost breathlessly as they listened to the sermons of those two young men. I hope all who are within the sound of my voice will have the same pride as those

parents have for those two boys—that your sons will bear the same testimony and accept the same ideals that a hundred thousand whom those two boys represented last night have in their hearts to attain.

There comes to my mind now a poem about a father who paid this tribute to his son, or rather felt pride in his boy and the responsibility of rearing him as these hundred thousand boys last night. It runs something like this—

"We've never seen the Father here, but we have known the Son,
The finest type of manhood since the world was first begun,
And summing up the works of God, I write with reverent pen.
The greatest is the Son He sent to cheer the lives of men.

"Through Him we learned the ways of God, and found the Father's love;
The Son it was who won us back to Him who reigns above.
The Lord did not come down Himself to prove to men His worth,
He sought our worship through the Child He placed upon the earth.

"How can I best express my life? Wherein does greatness lie?
How can I long remembrance win, since I am born to die?
Both fame and gold are selfish things; their charms may quickly flee,
But I'm the father of a boy who came to speak for me.

"In him lies all I hope to be; his splendor shall be mine;
I shall have done man's greatest work if only he is fine.
If some day he shall help the world long after I am dead,
In all that men shall say of him my praises shall be said.

"It matters not what I may win of fleeting gold or fame,
My hope of joy depends alone on what my boy shall claim.
My story must be told thru him; for him I work and plan,
Man's greatest duty is to be the father of a man."

—Edgar A. Guest
"Thoughts of a Father"

One of our greatest duties as we leave this great conference is to have the spirit of the gospel in our homes. Fathers, set a proper example to your boys. And mothers, teach them in accordance with the Doctrine and Covenants, faith in God, repentance, and baptism.

One man, not in our Church, suggests this to his son:
"I have no wealth to leave you, and no fame.

This must be your inheritance: My name.

It has not been my fate, in life's sharp struggles,

To win the honors other men have won. Mine has not been a life of great achievements;

I have not done the deeds some men have done.

But I have kept unsullied and untarnished

That thing—a name—entrusted to my care;

I have not let dishonor dim its luster, Nor have I let shame leave its black mark there.

I have not let my name be classed with malice

Nor fear, nor moral cowardice, nor greed,

Nor bigoted intolerance towards others Nor lack of charity for those in need.

But I have made, instead, my name synonymous,

In all men's minds, with things the most worthwhile;

With strength to do the right, though none might see me;

With grit to meet disaster with a smile; With loyalty to those with claims upon me;

With justice equally toward foe and friend;

With honor, truth, integrity, square-dealing,—

'My word my bond,'

Now, as I reach the end, Too well I know that I have failed in efforts

Where I have wanted greatly to succeed;

Too oft I've seen my dreams, bright in the forming,

Prove naught but vain imaginings, indeed.

"But this I do believe; when I have traveled

Life's twisting road, and worked out

Life's great plan,—

When I have gone beyond Life's praise

or blaming,

It will be said of me, 'He was a man!'

And so, because of this, I feel no shame,

When I bequeath to you, my son, my name."

That is the duty of every father in Israel—every man who has a son or daughter. Let us make our homes places in which the Spirit of God will be pleased to dwell. And may each boy who bears his father's name, live to honor it, not bring disgrace upon a mother who loves you and a father who has given you a name.

This has been a great conference, great messages and glorious singing have made it so. The responsibility with us now is to carry the spirit of the gospel of Jesus Christ in our homes. Do not break them up through divorce. Make good your promises in the temple, hold them sacred and be true to every covenant. This is every father's responsibility.

Our homes are the seedbeds of faith in Christ our Lord, who stands at the head, and who is God's Beloved Son. In his name I bless the members of the priesthood, the entire membership of the Church in all countries. God's peace and happiness be with you in your hearts and in your homes everywhere, I pray in the name of Jesus Christ. Amen.



Teaching

(Continued from page 1053)

the teacher, as in the movie, being the chief focal point. Just as the actors and actresses can sway the emotions and actions of the audience, so can the teacher sway the thoughts of the students. The classroom, however, need not be darkened nor a floodlight focused on the teacher because, in the ideal class, both the student and the teacher must play important roles. But, just as surely as if the floodlights were upon him, the teacher is under keen

THE CAROLS

BY JEAN KAY STOCKSETH

*Do you hear?
The carols come again
to sing us Christmas,
and we love these songs
because they sing of Him,
that he was born
and more
that he does live!
In all the hours
of all our days
he lives.*

*And we love these songs
because they sing us home.*

scrutiny; and it is the time when unsuspected mannerisms, traits, and attitudes may transform students in to either "Christians" or "critics."

Sometimes a student will be unreasonable in class for no other reason than to learn how his teacher will react; so, teacher, the way you react to difficult situations in the classroom may be the most impressive visual aid the student will remember from the day's lesson. When one accepts the role of a teacher, he takes upon himself a tremendous responsibility and obligation—for teaching is not easy. Most things that are richly rewarding do not come without perseverance and honest effort.

Every teacher, whatever and wherever he may teach, has both the opportunity and the obligation of enlightening and uplifting his students and, for the teacher in this Church, the responsibility is even

greater and of a much more far-reaching nature than for anyone else—for he teaches of "Eternity."

Teacher, as you look into the eyes of students, do you like the personal image you see mirrored there? Do you see a teacher who patiently, yet vibrantly, is giving a message of utmost importance to students who will always be glad they were there? Do you see a teacher who realizes that one of the greatest strengths of the Church comes through its individual teachers who make prayer a part of their preparation? And do you see a reflection of a teacher whose testimony is a priceless reality—a testimony that is unwavering and ready to be shared in humility? Another's testimony grows and receives strength as it is fed the gospel of Jesus Christ. One cannot teach convincingly that which he does not feel or that which his life does not reflect. Someone has said that often religion is *caught* and not *taught*.

The Savior asked Peter three times, as recorded by John, if he loved him; and after this third confession of love, Jesus commanded Peter to feed his sheep. (See John 21:15ff.) As a teacher in this Church, as you love the Lord and obey him, you will be able to teach with such conviction that the individual student becomes important, for he is truly a "child of God."

All teachers in the Church must meet the challenge to create an atmosphere that will cause students to reflect happily, "Teacher, I am here . . . I'm glad I came . . . Please tell me more about the path that leads to eternal life."

Jesus Is the Christ

(Continued from page 1051)

gathered home unto the lands of their possessions; and my word also shall be gathered in one." (2 Nephi 29.)

The theme of this unified anthem of divine ministry is the preparation of the race for the impending advent of the Lord, who shall stand in bodily Presence upon the earth, to subdue wickedness and reign in righteousness in company with all who shall have become His.

Poinsettia Time

(Continued from page 1043)

with a newspaper pinned around them, or a big paper sack slipped down over them. The poinsettia is really a hothouse plant and has to be treated as such—kept warm and out of drafts, in the house, and protected against wind and changes of weather in the summer. However, it is definitely an outdoor plant in its native country of Mexico. I think every flower lover likes to know the origin and history of the flower she grows, and that of the poinsettia is unusually interesting.

Many years ago, in 1825 to be exact, the United States sent as minister to Mexico, Joel Roberts Poin-

STAR WORDS

BY D. J. ROBERTS

*There is the proven star of faith—
I have watched its orbit rise.
I have seen its zenith reached
In the light in children's eyes.*

*There is the thorn, the plaited crown,
The streamered sentence too "endure,"
The wisdom gathered with the tree,
The wreath of faith green on the door.*

sett, a statesman who was interested in practically everything, including natural history. He saw the plant, the Painted Leaf, or the Mexican Fire Plant, as it was called, growing rank and beautiful in its warm native haunts. He thought it was so lovely that when he returned to the United States in 1829, he called it to the attention of American botanists, who in turn named it poinsettia, (*Poinsettia pulcherrima*) in his honor.

It isn't a flower, as most people think, because the flaming red bracts, which look like flower petals are really leaves, and it is for these that the plant is grown.

We think of the poinsettia as the Christmas flower, its bright scarlet hue in direct contrast to a white Christmas like we always dream about.

So now it is Christmas time, poinsettia time, and as we look at the bright glowing decorative poinsettias, let us give thanks to Mr. Joel Poinsett, the man who saw them, loved them, and brought them to the United States for us to enjoy.

Message of the Angel

(Continued from page 1039)

"It came upon a midnight clear—
When Christ was born in Bethlehem
While shepherds watched their
flocks by night,
With wondering awe The wise men
saw

The star in heaven springing;
And with delight, In peaceful night,
They heard the angels singing:
Hosanna, hosanna, hosanna, to his
name!"

—Anon.

But still, as those early carolers sang, they hardly knew this Prince of Peace. They sang hosannas to his name but had lost the true understanding of him.

They *had* the scriptures. They could read the Christ story in the Bible, and many of them did, but their eyes were blinded, they did not have the heavenly light. They sang in praise but did not understand.

It is not pleasing to God, that his children should grope in darkness. He desires to make himself known to his children, that he may save them. He brings light, not darkness;

he is a God of intelligence, not of ignorance. He loves his modern children, even as he did his ancient ones. So he determined to try to save them—by giving them anew, the true meaning of the coming of his Son on that first glorious night when the angels sang and the shepherds rejoiced.

How was the true knowledge of Christmas brought back to the earth? It was through the restoration of the gospel in our day, through the Prophet Joseph Smith. Without the restoration, the true meaning of Christ's birth would still be lost to men, it would still be a mystery to the groping world.

But restoration came. God appeared once more to mankind. And he introduced anew the Savior of the world. He did so with the same words he had used before:

"This is My Beloved Son." (Joseph Smith 2:17.)

He had so spoken at the baptism of Christ. He had uttered those same words on the Mount of Transfiguration. He again so spoke as Jesus visited the Nephites:

"This is my beloved son." (See 3 Nephi 11:7.)

These announcements confirmed all that had been said by the prophets of old. They confirmed the message of the angels.

You remember that in the sixth month, the Angel Gabriel had been sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary. And he said, "Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the Son of the highest:

"... that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:30-32, 35.)

On the plains of Palestine, Jesus asked, "But whom say ye that I am?" And Peter answered: "Thou art the Christ, the Son of the Living God." (Matt. 16:15-16.)

When the Samaritan woman at the well said, "I know that the Messiah cometh, which is called Christ," the Master in reply said: "I that speak unto thee am he." (See John 4:25-26.)

On that first Christmas night, the



SELF-CONTROL

RICHARD L. EVANS

We cite once more these words of Winthrop Aldrich: "It must be the aim of education to teach the citizen that he must first of all rule himself. . ."¹ This question of self-control is a compelling question, and includes control of thoughts, of appetites, of actions; control of attitudes; control of what we do with time, and the direction in which we point our lives into eternity. There is a significant sentence from John Locke, which says: ". . . every man must sometime or other be trusted to himself."² When God gave us our free agency, we were in a sense trusted to ourselves, and we became accountable. But whenever someone does something he shouldn't, he is inclined to justify himself, to seek to shift responsibility, to say that pressures or outside influences moved him to do what he did, and that he is not responsible for his own actions. If this were so, no law would, in fact, have any force or effect because essentially we would be saying that we cannot be held accountable. Some become enslaved with compulsive habits or yield to appetites or to improper actions, and plead that they are helpless before their habits—that they are compelled, persuaded; that temptation was stronger than their will to resist. But we can choose. We do choose—in many things—and we can choose in others also. We can break bad habits; we can acquire good habits; we can choose what we think by the sheer determination to do so. God has given us our agency, the right and obligation to choose between right and wrong. This is one of life's prime purposes, and the person who says he hasn't self-control is saying something much more serious than he supposes—because if we can't control our thoughts, we can't control our actions—so how could we be trusted in any situation or assignment. The commandments are still in force. So are the laws of life, the laws of health, the laws of the land, and they must be lived. Blessedly we can repent; we can turn from a wrong road. But we are responsible, we are accountable for our thoughts, our words, our actions, and we must have the character and the conviction to keep self-control. "Conviction," said Carlyle, "is worthless unless it is converted into conduct."³ "Confirm thy soul in self-control, Thy liberty in law."⁴

¹Winthrop W. Aldrich, *Voluntary Action and Governmental Compulsion in Democracy*, delivered at Columbia University, August 16, 1939.

²John Locke, *Some Thoughts Concerning Education*.

³Accredited to Carlyle.

⁴Katherine Lee Bates, "America the Beautiful."

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 6, 1963. Copyright 1963.

angels sang not at the birth of some child destined to be a great teacher, a great rabbi, or even a prophet. They had never sung for any prior prophet. They sang this night to the Son of God.

But who else was he—besides being the Son of God?

He was the Creator of heaven and earth—

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by him; and without him was not any thing made that was made." (*Ibid.*, 1:1-3.)

He created the heavens and the earth, and all that in them are.

But who else is he?

He is the *Savior*, which is *Christ*, the *Lord*.

A Savior—from death.

A Savior—from sin.

A Savior to *help us to become like our Father in heaven*.

Then what does Christmas really mean to us?

No longer blinded by the tradi-

tions of men we of the restoration now see Christ in his true light.

The Son of God.

The Creator of all things.

The Savior of the World.

And why did he come into the world?

Not just to save us from our sins.

Not just to break the bands of death.

But to help us to become perfect even as our Father in heaven, that we may have all that the Father hath.

Then what does Christmas mean to the Latter-day Saints?

It means the birth of the Savior.

It means the establishment of his Church in the Meridian of Time.

It means a restoration of the gospel in our day, after a long night of darkness.

It means freedom from death—a glorious resurrection—assurance of immortality.

It means meeting loved ones who have gone before.

It means the preservation of family ties for all eternity.

It means the exercise of the priesthood and power of God in our day.

It means the hope of exaltation in the presence of God—the opportunity to become like him.

That is Christmas.

Is it any wonder then that the angels sang? They *understood*, they knew, and they rejoiced. Shall we not also rejoice? Not in the worldly elements, the man-made kind of Christmas. But rejoice in Christ the Lord, and in his gospel and in his truth.

"Joy to the world, the Lord has come.

Let earth receive her King."

ALPEN SONG

BY BEULAH HUISH SADLEIR

*I come to bring you Christmas
From lone Judea's plains;
I come to bring a star-bright sky,
The joy a birth acclaimed.*

*I come to bring you Christmas
From a town where once remote—
An organ tuner's alpen tune
Matched a teacher's poem with note
So beauteous sound-appealing,
So reverent in its might,
The song that once from manger
came
That silent, holy night.*



DECISIONS—AND SELF-CONTROL

RICHARD L. EVANS

Further on the subject of choices, decisions, and self-control: Sometimes we complain that we are victims of environment. Sometimes this is so, but not always as much as we sometimes suppose. It is true that environment has much to do with the decisions and actions of men, but in any environment there are opposing forces, and in any environment there are choices. In any environment there are those who reach higher and those who drift lower. In any environment, good or bad, there is a choice between greater things and lesser things, between better things and worse things, and in these respects men do decide for themselves; men do determine direction. Shakespeare said: "God has given you one face, and you make yourselves another."¹ We do in many ways shape ourselves by our decisions. We can choose in some degree in any environment, what we think, what we do, what we don't do, what habits we have, and to the extent that we can, we are responsible for these choices. And when people justify lack of honesty, lack of morality, or lack of ethics on the grounds that they are acted upon by something outside themselves, they are merely saying what every person could say, or might say when he fails to do what he can do or should do. If we were predetermined to be certain things, or to do certain things, no one could be held accountable for anything, ever. There are pressures in life. There always were. We are always acted upon, as we in turn act upon others. We are always influenced by others as we in turn influence others. But this doesn't mean that we have any reason to run through life rudderless. "Men, like rivers," said Dr. Harvey Fletcher, "become crooked by following the line of least resistance."² Sometime or other everyone has to say, "Get thee behind me, Satan." Said George Eliot: "We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that, for the sake of obeying the Divine Voice within us—for the sake of being true to all the motives that sanctify our lives."³ This is the substance of self-control: choosing whether we will indulge ourselves in the present moment, or whether we will obey the Divine Voice within us. Blessedly, we can change our lives for the better, if we will.

¹Shakespeare, *Hamlet*, act iii.

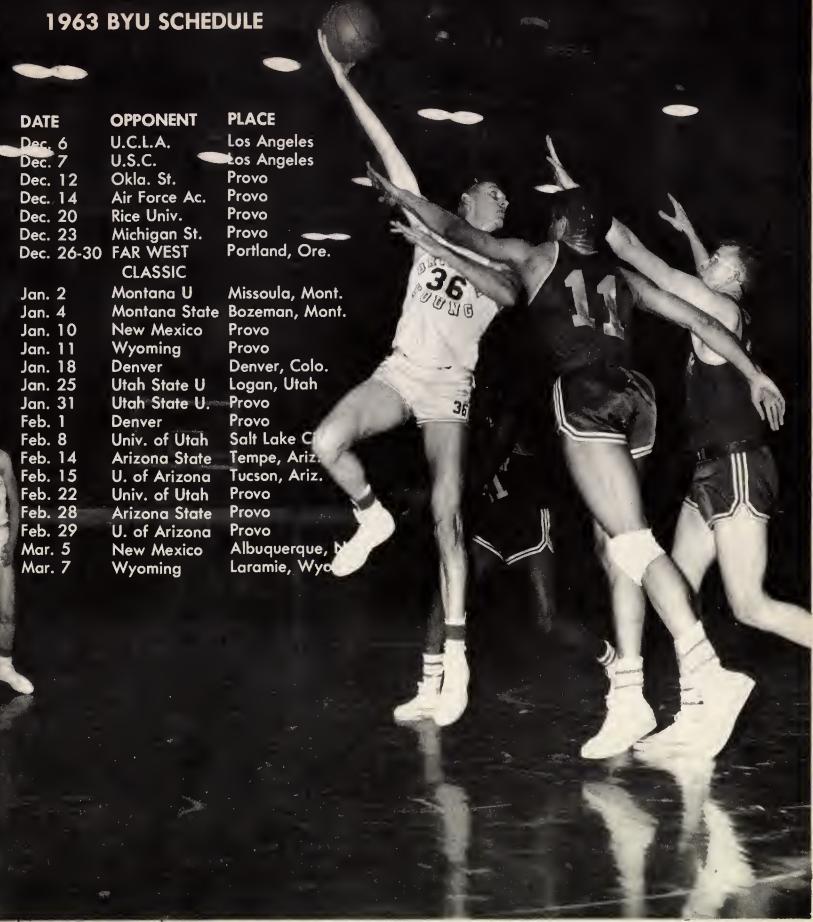
²Dr. Harvey Fletcher, *If I Were You*.

³George Eliot (1819-1880), English novelist.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 13, 1963. Copyright 1963.

1963 BYU SCHEDULE

DATE	OPPONENT	PLACE
Dec. 6	U.C.L.A.	Los Angeles
Dec. 7	U.S.C.	Los Angeles
Dec. 12	Okla. St.	Provo
Dec. 14	Air Force Ac.	Provo
Dec. 20	Rice Univ.	Provo
Dec. 23	Michigan St.	Provo
Dec. 26-30	FAR WEST CLASSIC	Portland, Ore.
Jan. 2	Montana U	Missoula, Mont.
Jan. 4	Montana State	Bozeman, Mont.
Jan. 10	New Mexico	Provo
Jan. 11	Wyoming	Provo
Jan. 18	Denver	Denver, Colo.
Jan. 25	Utah State U	Logan, Utah
Jan. 31	Utah State U	Provo
Feb. 1	Denver	Provo
Feb. 8	Univ. of Utah	Salt Lake City
Feb. 14	Arizona State	Tempe, Ariz.
Feb. 15	U. of Arizona	Tucson, Ariz.
Feb. 22	Univ. of Utah	Provo
Feb. 28	Arizona State	Provo
Feb. 29	U. of Arizona	Provo
Mar. 5	New Mexico	Albuquerque, N.M.
Mar. 7	Wyoming	Laramie, Wyo.



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The Church Moves On
(Continued from page 1030)

succeeding Elder Mitchell.

29 Bountiful East (Utah) Stake, the 383rd now functioning, was organized from parts of South Davis Stake with Elder Rendell N. Mabey sustained as president. Elders Melvin J. Hodkinson and Duane B. Welling were sustained as his counselors. The stake was organized under the direction of Elder Le-Grand Richards of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Twelve. Typical of many of the growth areas of the Church, this section has sustained a stake division on an average of every five and one-half years since the ending of World War II.

Elder Lloyd R. Hicken sustained as first counselor to President C. Wallace Rollins of South Davis Stake, succeeding Elder Alma D. Eakle, who was sustained as patriarch to Bountiful East Stake. Elder Asael T. Sorensen sustained as second counselor, succeeding Elder Hicken.

OCTOBER 1963

2 The annual conference of the Relief Society of the Church convened today in the Salt Lake Tabernacle. This evening a reception for stake and mission officers and board members was held in the Relief Society Building.

3 Departmental Relief Society sessions were held in the Tabernacle and in selected church buildings throughout the city.

4 The one hundred thirty-third semianual general conference of the Church opened this morning at ten in the Salt Lake Tabernacle.

Shortly after eleven o'clock at the morning session, President Hugh B. Brown was sustained as First Counselor to President David O. McKay and Elder Nathan Eldon Tanner of the Council of the Twelve was sustained as Second Counselor. Elder Thomas S. Monson was sustained as a member of the Council of the Twelve. (See November Era, pages 933, 936.)

A genealogical session convened this evening in the Tabernacle.

Missionary reunions convened in various parts of the city.



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**ZIONS
FIRST
NATIONAL**

These Times

(Continued from page 1035)

The social meaning of Christmas has always been apparent. The "Hallelujah!" chorus is still sung, and no one thinks to fear or oppose it as an argument for either anarchy or world government. But the distance from the ideal and the apparent, to the real and the practical, is as far from St. John's New Jerusalem (see Rev. 21) as contemporary Moscow, London, Hong Kong, Peiping, or New York.

How do we begin moving Moscow, Peiping, New York and Our Town toward the New Jerusalem? What can Christmas do for the needed consensus of mankind based on the notion of the free individual, on Hamlets who want more than to be?

Consider the angel's message:

1. "Fear not." The consensus that will include the peace of Christmas, the freedom of individuality, begins with faith; faith that such can be the case. These are "good tidings of great joy."

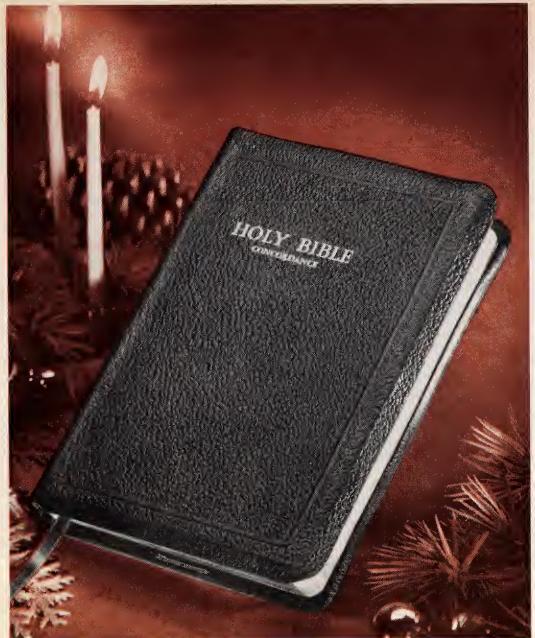
2. The message, however, has to go out; wider still and wider must extend the consensus of Christmas—"which shall be to all people." Via Telstar? To the convincing of Jew, gentile, communist, every nation, kindred, tongue, and people? By every honorable means. Such seems to be the case. Not as the Crusaders conceived it. But, in the words of Joseph Smith, by the power of truth; producing social systems under which each individual may have his "equal, coherent, and indefeasible rights." Among other things, this is why the lights on the Christmas tree shine, and why we sing:

"The heavenly star, its rays afar, on every land is throwing,
And shall not cease till holy peace
in all the earth is growing."

We shall all need to "throw" outward a little more light in these times.

When you say that you've troubles
As great as my own,
I'm forced to admit that it's true;
But consider the fact that
Mine happens to me!—
While yours merely happen to you!

Author unknown



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603	Children's Rainbow Bible, full-color cloth covers (no family register)	\$2.75
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656Z	Same, in black	\$3.75
676	White imitation leather, semi-overlapping covers	\$3.25

C. FOR PERSONAL USE . . . beautiful, slim Heritage Reference Bibles with Concordance, center column references, Readers' Aids, illustrations and maps in color. Presentation Page, Family Register. Printed on ultra-thin Indo-Text Imperial. Words of Christ in red.

859C	Red genuine morocco, semi-overlapping covers, gold edges (no illustrations)	\$10.95
857C	Same, in black	\$10.95
851C	Black genuine leather, semi-overlapping covers, gold edges	\$ 7.95

D. FOR OLDER PEOPLE and all who prefer large print . . . Heritage Large Print Reference Bibles with extra clear, extra large, self-pronouncing type. Concordance, center column references, Readers' Aids, full-color illustrations, color maps. Presentation Page, Family Register. Words of Christ in red.

956C	Black genuine leather, semi-overlapping covers, gold edges	\$12.75
957C	Black hand-grained morocco, semi-overlapping covers, gold edges	\$21.50
952C	Black imitation leather, limp binding	\$ 7.50



Two seventies, apprehensive but recognizing their duties, are able to make an appointment with a non-member who would like to know more about the Mormons."



THE MISSIONARIES AND THE NEW YEAR

As the new year dawns and 1964 moves forward, many people, not now members of the kingdom of God on earth, will hear the gospel preached to them. In times past, within the memories of many of us, this responsibility lay on the shoulders of a relatively small band of young men who were sent forth to distant parts. Few were the members in those places to help the missionaries. As rapidly as converts were made, they prepared to go to Zion.

Things have changed. Now in many parts of the world are enthusiastic members, permanent residents, bound together in their common purpose into stakes and wards. Their buildings and chapels are available. People may now witness some of the results before they taste the fruit.

Methods have changed, too. As we gain strength,

the Lord's command to each to warn his neighbor takes on greater possibility. We are all expected to cultivate the neighbor, become his friend, and across the fence ask the golden questions. However, this will be augmented by the seventies of the stake who will give intensive search in the neighborhood for people who will listen. Dates will be made for the missionaries to call and explain the principles of salvation.

This work of finding investigators will require some training and preparation. The art of making friends, of persuasion, of getting firm appointments will be taught, learned, and put into practice in the seventies quorum in the stake. Then the quorum area will be its field of operation. Constantly a group of quorum members, led by their presidents, will be searching. Evening after evening men will cultivate this fertile field. And, finding interested people, will turn them over to the missionaries for instruction in principle and practice.

By now, December, every quorum of seventy in the Church should be on its way in preparation and training; choosing its men, training them in the things they are to do, outlining territory to be covered, listing names of people and information about them.

Then on January 1, 1964, this corps of men will swing into action with, during the year, a resulting great increase in the numbers, who having heard, will believe, and accept the plan of salvation.

REMINDERS FROM THE GENERAL HANDBOOK OF INSTRUCTIONS

Interviews and Reports of Returning Missionaries: Hereafter returned missionaries will not report in stake conference. They should give their report to the stake presidency and high council before any speaking assignments are made, after which they may be invited to speak in their own ward Sacrament meetings.

Returned missionaries who have presented their honorable releases to the stake presidency should be assigned to accompany high councilmen in their visits to wards as home missionaries, permitting them to preach the gospel to the people.

p. 37



A party invitation brings the family new acquaintances and friendships, which associations are vital to their integration as active members of the ward organization.

The family—like so many others—become aware of the gospel and its meaning in their lives through the discussions and teachings of the missionaries visiting their homes.

After January 1, 1964, the priesthood home teachers will become known in the home of every family in the Church.

Much has already been written and spoken concerning this vital program, but in the final analysis just what will be the primary objective of these priesthood bearers who will make necessary visits and work with each family?

We have learned from experience in the mission field and in the wards and stakes that one of the best ways to motivate this to activity is by the *challenge*. Indeed the home teaching program is basically a program of *challenge*—(the invitation accompanied with sincere concern to do better—to go higher). The first great challenge that we know anything about was outlined by our Heavenly Father who, upon providing an earth for man to dwell upon, issued this challenge to his spirit children:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24.)

And then follows with the declaration concerning the glory of those who keep their "first" and "second" estates.

Truly enough, it is often the case that a challenge given to a teacher and relayed to the one to be persuaded, under the right circumstances, gives him just the incentive he needs, and he responds to the challenge himself by meeting the commitment.

So the challenge is to the home teacher:

First, to learn all he can about the family.

Second, to seek by knowledge and prayerful thought the best way to meet a given situation and improve it.

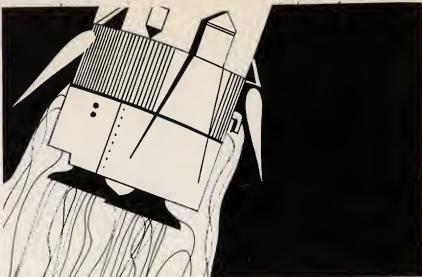
Third, to accept from the bishop the challenges which are to the bishop's mind important and to work at them with might and main.

The alert home teacher will also notice that the challenges which he will be expected to accept and solve are concerned with the life of the family and of every individual in it. Attendance at Sacrament meeting and the auxiliaries is plainly evident and gives some indication of the inner desire of the man. It will be noticed that there is one column, No. 11, which is labeled "other challenges." Here the home teacher is on his own. If he is humble and prayerful, the Spirit will whisper to him of something yet undone which ought to have been done. We mention one only:

The relationship of a father to his sons; of a mother to her daughters: Is communication open between them? Is it of a kind which will carry the children over adolescence, pure before the Lord, with a testimony in their hearts? There are many others which form the fundamental basis for love of the gospel and love of the Lord.

Finding these, assisting gently with solutions, joining the family in their march toward eternal life—that is the grand challenge. May the Lord God help us to meet it like men!

THE PRESIDING BISHOPRIC'S PAGE



BY CLIFFORD I. CUMMINGS

If I were you, I would indeed be very grateful to my Heavenly Father for the opportunity of spending my lifetime here on the earth at this very exciting period of world history. I would also want him and my family to know how wonderful it is to be a member of his Church and to have the principles of the gospel available as my compass while I travel the pathways of life.

One of the most important things for young people to recognize is that this is indeed a time in their lives when there will be many types of conflicts, some of which will be quite significant. These conflicts will develop from various intellectual, social, and moral situations which occur in the lives of young people. Those who have a desire to develop and strengthen their testimonies of the gospel find they are able to do so when they apply the basic principles of the gospel in attempting to resolve these conflicts.

A few months before my fifteenth birthday, I became a convert to the Church. I was the only holder of the Aaronic Priesthood in our very small branch in the mission field. Thus I did not have the opportunity, which most of you have today, of companionship with other members of your quorum and of church scouting and MIA participation.

Approximately eighteen months later, I entered one of the major technical colleges of the United States. Here I found more conflicts than I could possibly imagine which served as rugged tests of my rather weak testimony of the gospel. Not unlike many of

"IF I WERE YOU"

ADVICE TO YOUNG MEN

the teenagers of the past and present, I was soon busy measuring the gospel against the social, moral, and intellectual standards of men rather than measuring these standards of men against the principles of the gospel. I had not yet learned that God is not on trial on this earth, but that it is we as individuals who are being tempted and developed.

It is very important for every boy and girl in the Church to be a keen student in both school and church courses. We need to learn the difference between being a skeptic and having an inquiring mind. We should try to do our best in all our classes with emphasis on learning fundamental principles. In this dynamic world we have a tendency to stand in awe at the unbelievable discoveries and inventions of man as he "discovers and applies new truths." Most people fail to recognize that truth has not changed—only man's understanding of it has improved. Too often, at such times, he forgets to "Praise God from whom all blessings flow."

Last fall when I visited in the home of Dr. Wernher von Braun in Huntsville, Alabama, I talked to him about his experiences and impressions when he visited Salt Lake City and his thrill when he played the Tabernacle Organ. The conversation led around to where he asked me the question, "Why do you suppose there are so many scientists who do not believe in God and do not profess any religion?" Later in the conversation he rather summed up his feelings when he said, "I do not see how a man who is really searching after truth can look at the wonders of life and the marvels of space and when observing all of these wonderful creations not have an equal interest

in the Creator." We agreed that indeed those who only gather scientific facts are no more than the technicians of science while those who search for the fundamental truths and an understanding of why we are blessed with these marvelous and abundant creations are the real scientists of this world and from among them we find a very high percentage of religious men.

No matter what you expect your life's work to be, it is essential in this modern world that you understand many of the scientific principles and facts which are known today. You should not shy away from them. If I were you, I would first develop a good base for my testimony through study of the scriptures and active participation in all phases of gospel education and church participation. Then, standing firmly on this base, I would seek to obtain a clear perspective of scientific findings—to realize they are an imperfect but very effective attempt to identify and describe evidences of the basic truths which are all a part of God's plan and his creations. This, I testify to you. If I were you, I would want that testimony, too.

Clifford J. Cummings, counselor in the Pasadena (California) Stake presidency, is employed by the Jet Propulsion Laboratory, California Institute of Technology. One of his latter assignments was Lunar Program Director. He has been on assignment to the office of the secretary of defense in the Pentagon, and a representative to National Aeronautics and Space Administration, Washington, D.C. He received a bachelor of science degree in physics from California Institute of Technology and attended Harvard and MIT Radar schools. He is a senior member, Institute of Radio Engineers, a member American Rocket Society and American Ordnance Association. Elder Cummings is married and the father of four children.

What really is Christmas?
Just a bauble and bow
To receive and to own?
Oh no, that's not so—
Its depths are much greater.
This Christmas we cherish.
It's that of a child.

A child without guile
With a heartfull of trust
And eyes brimming over
With wonder and awe.
Both arms are outstretched,
Hands open in giving,
Nothing held back,
No sense of low lust.
Tears near the surface
Laughter climbing and climbing
Goodness overlooking
All darkness and hate.

Christmas is freedom
To love and to live
To worship with choice
And walk tall and straight.

What really is Christmas?
It is color run riotous, a rainbow
Trailing from heaven to earth.
Its purples—reminiscent
Of kings and high places.
Its blues—hues of sky
At dawn and at midnight
Stand honest and true.
Then the yellows and gold
All richly blending
Life's depths transcending
And last and the best
Its reds and its greens.

Christmas is brilliant:
Red berries and Santas
With each shade of green
On trees tall or tiny. Its wreaths
All-encircling the house into home.

Christmas is home
Where someone cares so
Completely. Where loving is constant,
And peace is supreme.

Christmas is wonderful.
Christ's day and ours
Merry Christmas to all—
And peace be on earth
Goodwill to all men.



I. Snack for a Snowy Night
 Golden Rabbit*
 Canned pears with nuts
 and ginger
 Hot chocolate

II. After Skating Supper
 Hot mulled tomato
 soup floats*
 Turkey, cheese,
 avocado kebabs
 Toasted sesame rounds
 Fruit cake and candy

Christmas is also food—food to live by and really to enjoy. Holidays are an invitation to share the hospitality of your home with friends and family. This can all add up to work if you make it so, but this needn't be the case if you plan carefully ahead of the holiday season. Why wouldn't it be a good idea right now to sit down with a pencil and paper and work out a few party menus. Then make a list of staples and goodies to store away on a top shelf. Label this space, "Party Time Foods for Fun This Christmas Season," or "Hurry, Hurry Shelf."

Let's spend a few minutes planning a menu or two.

**Fireplace
Picnic**

**Holiday
Buffet**

**Cherry
Luncheon**

puzzle of Christmas

TODAY'S FAMILY FLORENCE B. PINNOCK, EDITOR



III. Fireplace Picnic

Turkey Tetrazzini*—
Raspberry Jewel
Salad*
Celery sticks, olives
Pastel Divinity—see
Era, Dec. 1962

IV. Holiday Buffet

Canadian Casserole*—
Waldorf Salad
Hot rolls
Raw vegetable plate
Christmas pie*

V. Cherry Luncheon

Turkey Pilaf*—
Cranberry, cherry mold
Date bread
Peppermint Ice Cream
(topped with a green
cherry.)

°GOLDEN RABBIT

1 can (10½ ounces) condensed tomato soup
1 can condensed cheddar cheese soup
¼ cup can milk
2 tablespoons chopped pimiento
2 tablespoons chopped parsley

Heat the first three ingredients together. Be careful not to let it burn

on the bottom of the pan. Fold in the pimiento and parsley and pour over toast. Makes 4 good servings.

°HOT MULLED TOMATO SOUP FLOAT

In a saucepan, combine 2 cans condensed tomato soup, 2 cans condensed beef broth, 3 soup cans water, and dash ground cinnamon. Heat, stirring occasionally. Garnish

with whipped cream and nutmeg. Makes 8 servings.

°TURKEY TETRAZZINI

½ pound package spaghetti
1 envelope French's Italian-style spaghetti sauce mix
1 cup turkey or chicken broth
2 tablespoons chicken fat or butter
1 cup evaporated milk
1 can (4 ounces) mushroom pieces
2 to 3 cups cooked, diced turkey
¼ cup grated Parmesan cheese

Cook the spaghetti according to packaged directions. Prepare spaghetti sauce mix, using turkey broth and fat according to package directions; add evaporated milk, mushrooms (including the liquid) and the turkey. In a 2 quart casserole, arrange spaghetti on the bottom and around the sides of the casserole. Pour the turkey sauce into the center and over the spaghetti. Sprinkle with Parmesan cheese. Bake in a 400 degree F. oven until lightly browned. 6 servings.



THE CONSTITUTION: NO NATION EVER HAD ITS EQUAL

RICHARD L. EVANS

We cannot let an anniversary of the Constitution of our country go by without reminding ourselves of some of its significance. It was given us at great cost. No nation ever had its equal before, within the memory of man, nor has it been exceeded since in what it has done to make possible the full free living of life. It was the culmination of centuries of struggle for freedom and is still the bulwark of freedom among men. And may we never see it silently whittled away or interpreted out of intent. "Democracy," said C. A. Dykstra, "is not something which can be inherited. It is a process which must be worked upon and then re-worked upon continuously."¹ Furthering this thought, George J. Fisher said: "It does not make much difference to me as an American what sort of Latin or spelling or algebra our boys study; but I do hope they will learn what Democracy is and why we have it. . . . There should be developed within them a zeal for our homeland and a reverence for its basic traditions and institutions. . . . Youth must be trained to live in a Democracy."² "No people have ever knowingly voted away their freedom," said General Harbord. "They surrender it—for an emergency only, so they think. . . . There is especially an American inclination to feel deep down inside ourselves that our blessings 'just happen' . . ."³ but "It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God has given liberty to man is eternal vigilance."⁴ ". . . every citizen should remember that liberty for the individual did not just 'come to pass.' It has been won, step by step—and dearly won—through the centuries. It can be lost—and dearly lost—in a fraction of the time to build it. It can slip away through unnoticed infringements upon the individual rights—step by step. If great numbers of our citizens cease to believe deeply in individual liberty, tolerance, self-respect, and self-reliance; if great numbers of them cease to thrill with thankfulness for the inestimable freedom they enjoy, we may lose these priceless privileges—even as citizens of other nations have."⁵ We cite this fervent petition from an inspired source: "Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely the Constitution of our land, by our fathers, be established forever."⁶

¹George A. Dykstra, *The Training of Leadership*, delivered at the University of Texas.

²George J. Fisher, *Training Our Youth for the World of Tomorrow*, delivered at a Kiwanis luncheon, New York City.

³Major General J. C. Harbord, *The Relative Position of the Individual under Democratic and Totalitarian States*, delivered at University of Virginia.

⁴John Philip Curran (1750-1817), Irish Judge and Orator, quoted by General Harbord.

⁵D&C 109:34.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 15, 1963. Copyright 1963.

*RASPBERRY JEWEL SALAD

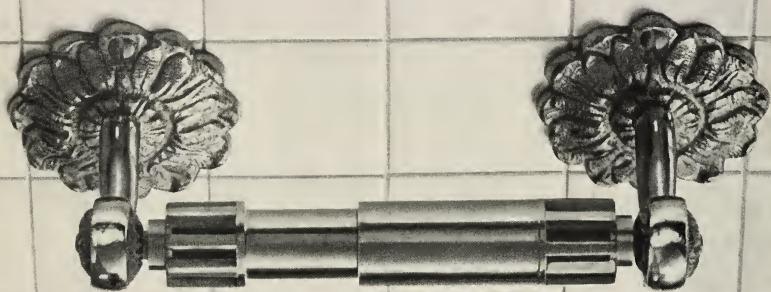
1 package raspberry Jello
1 package frozen raspberries
1 large banana diced
1½ cups boiling water
½ cup coarsely chopped pecans

Dissolve the Jello in the boiling water, add the frozen raspberries, and stir carefully until they are unfrozen, add the banana and pecans. Turn into molds and set. Serve, remove from mold on endive.

*CANADIAN CASSEROLE

6 slices of Canadian-style bacon, cut ¼ inch thick
2 cans (1 pound 7 ounces each) sweet potatoes, drained
¾ cup milk
1 can 8¾ ounces seedless grapes, drained
¼ cup brown sugar
½ teaspoon salt
2 tablespoons melted butter
½ cup chopped pecans

Mash the sweet potatoes. Add milk and blend thoroughly. Stir in grapes, brown sugar, salt, butter, and pecans. Spoon into a 1½ quart casserole. Arrange Canadian-style bacon slices on top. Bake in 350 degree F. oven. Will serve 6 people.



A gentle reminder: Zee is a very soft (and very economical) toilet tissue.

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BY DOROTHY BUCKSTEN

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*CHRISTMAS PIE

1 tablespoon unflavored gelatin
½ cup sugar
¼ teaspoon salt
¼ cup water
½ cup lime juice
4 egg yolks
2 teaspoons grated lime peel
Drop or 2 of green food coloring
4 egg whites
½ cup sugar
1 cup whipping cream—whipped
1-9 inch baked pastry shell

Mix well together the gelatin, sugar, and salt in a pan. Beat the egg yolks, lime juice, and water; stir into gelatin mixture. Cook and stir carefully over medium heat just until mixture comes to a boil. Remove from heat and stir in the grated peel. Add green coloring to give a pale green tint. Chill, stirring from time to time until mixture will mound slightly. Beat the egg whites until a soft peak forms. Add the other ½ cup sugar and beat until stiff. Fold the gelatin mixture into the egg whites. Last, fold in the whipped cream. Polka dot top with quartered maraschino cherries. Store in refrigerator. Gives 6 large pieces.

*TURKEY PILAF

1 cup Fancifood Wheat Pilaf, uncooked
2 tablespoons butter
1 can cream of chicken soup
1 cup water
1 packet spices found in package
2 cups cubed turkey
½ cup grated cheddar cheese
Buttered bread crumbs

Sauté the pilaf in the butter until golden. Stir in the other ingredients. Bake for 20 minutes at 350 degrees F., sprinkle with the buttered bread crumbs and continue baking until the crumbs are toasted—about 10 minutes. Makes 4 servings.

Hurry, Hurry Shelf

Condensed soups—for sauces, soup cups, and casseroles.
Variety of crackers—to serve with dips

Mayonnaise
Dehydrated soups
Crab
Shrimp
Deviled ham

Cream cheese	For dips
Grated Parmesan cheese	
Stuffed olives, etc.	
Canned ham	
Canned crab	
Canned shrimp	For casseroles

Canned tuna	
Canned chicken	
Baked beans	

In the freezer weeks ahead of time:

Sweet roll rings, hard rolls, rye bread, onion rolls, cheese straws
 Cookies
 Date and nut bread, etc.
 Extra ice cubes
 Chili
 Dressing for turkey

DIAL "O" FOR SAFETY

By Roger W. Dana

Moms and Dads teach your children to dial zero. To children, the telephone operator should be as well-known and trusted as the corner policeman. Although a young child cannot be expected to memorize long telephone numbers, they can be taught one rule: If something happens, dial zero, tell the operator what is wrong, and she will help you.

"My mommie's asleep and won't wake up, and there's a fire in our house," was one five-year-old's plaintive message to a telephone operator. After a little prodding, the operator learned the little boy's name and address and called the fire department. There was no mistake. Firemen found the house on fire and the mother in bed sleeping soundly. Both survived, thanks to the little child's action.

Another youngster, whose mother suffered an accident in the house, went directly to the phone and dialed zero. He could not remember his daddy's name or where he lived, but he rattled off in short order the name and address of his grandparents. The operator called them, got the child's address, and had a doctor on the way in minutes.

Although operators are very ingenious in tracing calls from a small fry, such procedure is a waste of precious time. Encourage your

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January 26, 1964



Don and Henry
September 9, 1964



JH



Carol and Harry
December 6, 1964



Bob and Betty
September 18, 1964

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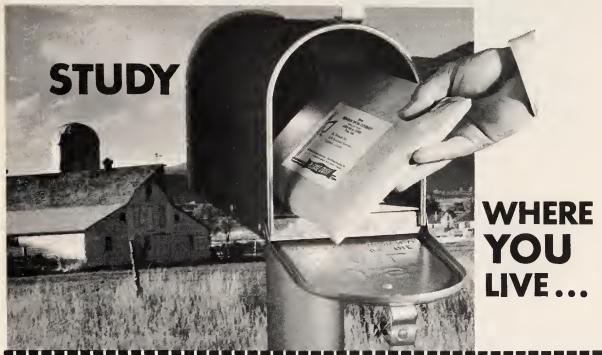
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child to memorize his name, his father's name and address.

If you don't have a phone in your home but have access to a pay phone, don't forget you can't get the operator without a dime. Keep one, just for emergencies, taped to a spot known to everyone in the family. Be sure your children know how to insert the money and can reach the phone. The life they could save could be theirs and yours.

Because We Love

(Continued from page 1042)

That was the word Linda said when she came home from the hospital, and she asked Mama, "Am I adopted? That's what all the kids say."

Then Mama leaned way down over the bed and smiled. "Do you know what adopted means, Linda?"

When Linda didn't know, Mama said, "Well, it means that your new mama wanted you very much, even more than lots of little girls' mamas want them. It means she loves you very much."

Now Nancy remembered the happy look on Linda's face. Then Mama started talking about other things. "Linda," she said, "you look just lovely with that ribbon on. Your hair is very pretty."

Nancy wished she could be adopted, too. She wished Mama would fix her hair like that—but maybe she couldn't, because it was so straight.

Now it was almost Christmas, and the children at Whittier School were painting pictures of trees and holly berries to paste on the schoolhouse windows, and making camels and bells and paper chains. And there was snow on the ground, lots of it; beautiful white shiny snow that glistened like the beads on Mama's sweater. It sounded crunchy when you walked on it. But even more beautiful were the Christmas trees that sparkled all up and down the street at night.

"Not more beautiful than the store windows," Michael said, when dinner was all finished.

And then Daddy asked, "How about it, kids, have you done your Christmas shopping yet?"

"I have," Chris said, "used up all my allowance, and Linda, too. She

had a great time, but Nancy wouldn't go. She's funny. She's jealous."

"Christopher Meeson," Mama said, "of course Nancy isn't jealous."

"Oh, yes, she is, she's jealous. Just mopes around. Can't make up her mind."

Nobody said anything. Then Mama leaned close to Daddy and whispered words that nobody could quite hear, like "... hard a-just-me."

Nancy didn't like Chris saying those mean things. She wanted to say something back to him, but mostly she wanted to cry. But you don't cry, not when you're seven and a half, even if it hurts. And where it

GOD'S GIFT
BY KEITH KOZIBA

*Dawn, drifting through the trees as the sun takes over the night!
I sit on the grass watching the magic of God, and
I am filled with all that is life.
I watch the animals and hear the birds sing the songs that God gave them.*

I walk to the sea and wonder at the sight of such creation, a thing that can be made only by a master Creator.

I turn to the rear and can see the mountains tall and majestic, and I am overwhelmed by it all.

I see color as fantastic as one could imagine, put here for man, painted by God.

I behold the wonder of night as I gaze at the once blue sky now dotted with stars, and soon I get weary and must rest and thank God for all he has given me.

hurt, Nancy couldn't quite say—some place inside. She didn't want to cry—but sometimes the tears won't stay where they belong. And this time they wouldn't. They just kept coming down on her face.

Then Mama said, "Nancy, come here, my dear. I have an idea. Suppose we go shopping tomorrow, just you and Mother."

"Not anybody else, not even Linda?"

"Not anybody else. Just you and me. We haven't done things like this together for a long time. We'll drop Linda off for her music lesson, and we'll go shopping together."

That was the nicest thing Nancy

Cranberry Christmas Canes!

Tender flaky cookie-buns...
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Cover dough tightly; refrigerate for at least 2 hours (or up to 2 days). When ready to bake, prepare filling. In a pan mix 1 1/2 cups finely chopped cranberries, 1/2 cup sugar, 1/2 cup raisins, 1/2 cup chopped Planters Pecans, 1/3 cup honey, 1 1/2 teaspoons grated orange peel. Over medium heat bring to a boil; cook for about 5 minutes. Cool.

Divide dough in half. Roll one half into 18" x 15" oblong. Spread with half of filling. Fold dough into 3-layer strip 15" long. Cut into 15 strips. Holding



ends of each strip twist in opposite directions. Pinch ends to seal. On greased baking sheets shape top of each strip to form cane. Repeat with rest of dough and filling. Bake at 400° F. 10-15 minutes or until done. Cool. Frost with confectioners' sugar frosting.



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had heard for a long, long time. Maybe Mama did love her just like she used to. Maybe she didn't love Linda most because her hair was curly and didn't need to be un-snarled and braided every day.

She wanted to say something nice to Mama, but she didn't because Linda was laughing, and Chris said, "Let's all pop corn."

It was fun shopping with Mama. There were so many toys to see, so many bright colors, so many things Nancy had never seen before, even at Christmas time. Then Mama went to a different part of the store so Nancy could do all the choosing by herself.

The counter where the dolls were standing up or lying in open boxes Nancy thought was the nicest place of all, better than the place where there were drums or trains or toys that jump up and down. There were big dolls with eyelashes and pony tails, with fluffy dresses and petticoats, and white slippers. There were soft rubber baby dolls that you put in water, and they wouldn't rub off or get spoiled—and there were little dolls. The big ones were beautiful, but the little dolls were so cute. Nancy took one out of the box. Its eyes could open and shut, and it had black hair, curly hair, like Linda's. It would be nice to buy the doll for Linda. It would be nice to keep it for herself. There wasn't enough money, she was quite sure, to buy two of them. She didn't want to ask Mama what to do—maybe Mama would think like Chris; that she couldn't make up her mind.

She opened her small red purse. There was her saved allowance—\$2.15. But there was a big family now to buy presents for. She counted on her fingers, so as not to miss anyone. "Six," she said.

Some of the toys, like a ball for Benny, would be only ten cents. Crayons for Mike wouldn't cost so much, but a big handkerchief like Daddy used, and a very big powder puff for Mama would cost more. Why did a little doll, even if it was so cute, have to cost eighty-nine cents?

"That's about a dollar, with the tax," the saleslady said.

"I know," Nancy said, "but it's so cute."

And then the green box was all tied up in red ribbon, and when Mama

came back to the doll counter all the money was gone but fifteen cents. Nancy hoped that would be enough money to buy a toothbrush for Chris. * * * * *

Sometimes Daddy went away from home for things like conventions, but not ever at Christmas time. And when he was at home, he could tell the best stories. Everybody listened, and even Benny stayed awake a little while.

"Let's sing songs," Chris said that very same night when the Christmas tree was all trimmed with shiny red balls and lights and the star cutouts. All the songs were about Christmas, about the manger and angels, or about snow. Even Benny clapped his hands when they sang, "Jingle Bells."

When nobody could think of any more songs, Nancy said, "Now let's have a story, a Christmas story."

Daddy knew that meant for him to tell it. "A Christmas story, well, let's see," he said, and he coughed a little and took a book down from the shelf. Everybody was in the living room, and there was a crackly fire in the fireplace. And then Daddy began telling the story and pointing his finger to the pictures on the pages. He said the names very plainly so Michael could understand—like Bethlehem and Judea—and told about the very special star that came in the sky the night baby Jesus was born. He read words from the book about the wise men who came from a far country and brought wonderful gifts to the baby. And then Daddy said, "Do you children know why the wise men brought gifts?"

"Sure," Chris said. He knew the story off by heart. But Daddy went right on anyway. "They brought the nicest presents they could think of because they wanted to show that they loved Jesus. After all, Jesus was really a gift to the world—the very best gift the world could possibly have. Heavenly Father gave his Son to the world because he loves the world—and Jesus gave his life for all of us because he loves us."

That was pretty hard to understand, but Daddy said, "Anyway, at Christmas time we divide what we have with others because we love them. We share our things, and we give our love, but we always have plenty left. This is the way—

the only way to Christmas."

When the story was finished, Nancy slipped quietly into their bedroom—hers and Linda's. The green box with the red ribbon was still under the bed where she had put it. Carefully she opened the lid. There it was—the little doll with shut eyes and curly hair. Eighty-nine cents worth of doll! She would keep it for herself—it was so cute. And yet, hadn't she made up her mind in the living room when Daddy finished the story that she would give it to Linda? She would—but it still would be nice to keep it. Maybe Linda didn't like little dolls so very much. Maybe she wouldn't think it was so cute. Maybe Linda wouldn't care about its having little black slippers on. No. She would keep it for herself.

But why did Daddy have to say in so soft a voice, all those words about sharing things? It would be easier to keep the doll if he had just ended the story with the wise men and didn't say, "We share what we have because we love."

If you shut your eyes you could put the lid on the box without seeing again how very pretty the doll's

curly hair was—so that is just what she would do! And if you put the lid on fast and tied the ribbon tight you wouldn't look at the doll again. Then very neatly, in her very best printing, she would say: "To Linda—with love from Nancy."

Nobody noticed, they were so noisy everywhere, when Nancy slipped the box under the tree.

Christmas morning was the merriest time of all—everybody in bathrobes and slippers; everybody saying, "Merry Christmas!" The fire in the fireplace so warm, and the tree all twinkly with lights and popcorn and the cutout stars.

"It's an old-fashioned tree," Mama said, "and it's beautiful!"

Then, after the presents were opened and everyone said, "Oh" and "Thank you," Daddy helped Michael with his electric train for a long time, and he puffed on Benny's horn. Then he stood up and said, "This is what I call a Merry Christmas, a shelter over our heads, plenty of food, and a house full of children."

And Mama said, going around and giving everybody a kiss, "And plenty of love for everyone."

But Linda seemed happiest of all.

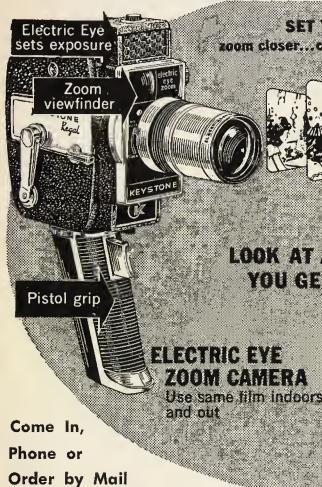
She had never had a Christmas like this before. Then she found the green box which was almost lost in the wrapping papers.

Even before she took off the ribbon she read all the words printed on the lid. And then she opened the box, and her eyes got bigger and shinier than ever. "Oh," she said, and she lifted the doll right out of the box, and tipped it back and forth so its eyes would open and shut. Then she looked at the ruffly petticoat and said again, "Oh!" You could tell without trying that she did think it was cute, and she liked it an awful lot.

And when she had put it back into the box, she jumped right over Mike's train and almost bumped Benny over. She put her arms around Nancy and squeezed her hard. "Nancy," she said, "I'm so glad I'm your sister—for always, and I like your present best of all."

Nancy wanted to say, "It cost a lot—eighty-nine cents." But she didn't. She just said, "I love you, too, Linda."

She didn't need to say any more words. She felt so warm, so happy—deep inside.



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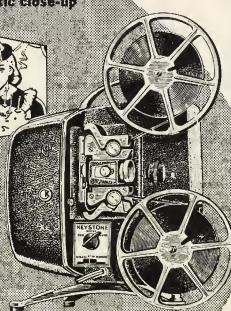
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School Prayer Cases

(Continued from page 1050)

the supervision of publicly paid teachers. The first two of these important elements would not be present in a practice of individually composed prayers offered as a result of the free choice of the individual student or classroom unit. In addition, under the direction of a wise and tolerant teacher a plan might be worked out that would

scrupulously respect the religious persuasion of the various students and at the same time offer an opportunity for each of them to enlarge his horizons by learning something of the faith of his fellows. This might be accomplished if the students in the class took turns specifying how the class should spend the first minute of each school day. Those who desired prayer could offer or have someone else offer a prayer typical of their own denomination. Those who did not



FREEDOM, CHARACTER, AND EDUCATION

RICHARD L. EVANS

Following last week's comment on the Constitution of our country, we should like today to turn to a related subject and cite some views on democracy and freedom, on character and education. "In a democracy," said Winthrop W. Aldrich, "it must be the aim of education to teach the citizen that he must first of all rule himself, and that in ruling himself he must not forget that every act he performs in whatever walk of life he may be, affects ultimately every other person in his community. This becomes increasingly true as our population increases and our economic and political life becomes more complicated. The citizen of a democracy above all others must never be permitted to forget that 'he who ruleth himself is greater than he who taketh a city.' One of the great weaknesses of our democracy is that most of us are unwilling to accept the primary responsibilities as citizens of exercising this individual self-discipline. . . .¹ In his essay on *Politics*, Emerson said that ". . . the form of government which prevails is the expression of what cultivation exists in the population which permits it. . . ."² and that too much law is an abuse of government and that the antidote to this is the "influence of private character. . . ."² "Let us hope," added Aldrich, "that . . . we will be able to chart our course so that . . . we can use voluntary action more than compulsion, self-control more than law, a growth of public responsibility more than legislative enactment, education more than force. In a word, that through wise educational policies we may be able to preserve our individual liberties and not succumb to any form of tyranny or collectivism. . . . If we can implant in our people the Christian virtues which we sum up in the word character, and, at the same time, give them a knowledge of the line which should be drawn between voluntary action and . . . compulsion in a democracy, and what can be accomplished within the stern laws of economics, we will enable them to retain their freedom, and at the same time make them worthy to be free."³ Men were meant to "do many things of their own free will"³ and not to be "commanded in all things";³ but freedom will only be preserved as we live within law—and learn to keep the commandments.

¹Winthrop W. Aldrich, *Voluntary Action and Governmental Compulsion in Democracy*, delivered at Columbia University, August 16, 1938.

²Emerson, *Politics*.

³See D&C 58:27, 26.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 22, 1963. Copyright 1963.

care to have prayer could use their turn to call for a patriotic hymn or a minute of silence, or even to read from something like Bertrand Russell's *Why I am not a Christian*. The variations are endless.

With certain classes, in some communities, or under the direction of certain teachers such a plan might promote discord and disserve the interests of religion and civic morality. In other circumstances it might promote devotion and morality and also serve the educational objective of informing the student about and teaching him tolerance for the views of his neighbors by exposing him to the various religious influences in approximately the same proportion as they exist in his community.

The major constitutional obstacle is the danger that these daily periods would be characterized as a religious exercise, unquestionably being carried on in public buildings under the supervision of public employees. This contention would be offset to the extent that the proponents of the practice could show that it served real educational objectives. Whether such a plan could ultimately be held constitutional is impossible to predict with certainty.

If there is no constitutional way that prayers can be said in the public schools, we should consider whether the objectives of school prayers can be accomplished by other means. Some principal objectives of school prayers are (1) to inculcate belief in God and to invoke his blessings; (2) to elevate the moral atmosphere and to reinforce the moral teachings of the educational system, and (3) to offset the secularism permeating the public school curriculum.¹⁹

The first objective—inculcating belief in God—is primarily the province of the home and the church, and many religious people believe that it is not a proper objective of a compulsory public school system. The second objective—promoting morality—can be accomplished by the public schools in a variety of ways, of which a brief, compulsory, state-authored, public prayer may be the least effective.

It is the third objective—the combatting of secularism in the curriculum—that has seemed to loom largest in the thoughts of the millions who have protested the school-

prayer cases. Yet if the influences of secularism do permeate teachings in our public schools—and there is evidence that they do—a one-minute state-prescribed religious ceremony at the beginning of the school day would certainly be insufficient to offset their influence.

If all school prayers are now banned, the secularistic influences must be attacked directly. And, paradoxically, the most powerful weapons for such an attack are the school prayer cases themselves.

The essence of the Supreme Court's ruling was that it constitutes a forbidden "establishment of religion" for the state to sponsor (and finance) public-school time devoted to promoting religion. The Court also indicated that the word *religion*, as it is used in the Constitution, includes all varieties of belief, irreligious as well as "religious," secularistic as well as denominational.²⁰ Therefore, the school prayer cases make it unlawful for any public-school time to be used either to derogue religion or to promote secularism. This is because the use of school time for either of those purposes would be an establishment of secularism, agnosticism, or atheism just as the use of school prayers was held to constitute an establishment of denominational religion.

The principle just discussed is implicit in the court's holding. The court also made the rule explicit by repeatedly stating that the religion of secularism could not be established, that the government could not "inhibit" religion, and that the government could not take action with respect to the relationship between man and religion to "aid or oppose, to advance or retard."²¹ Therefore, the same procedures that the Supreme Court has approved to bar school prayers—suits for injunctions or mandamus by tax-paying parents of the children involved—can now be used to eliminate secularistic influences from the public schools.

This is not meant to suggest that such attacks on secularism will be easy. Litigation is invariably protracted and expensive. It will be complicated in these cases by the difficulty of gathering suitable evidence of the objectionable secularistic influences. This evidence will be easy to assemble if the influences are incorporated in textbooks or

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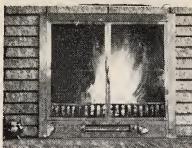
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regular practices (like the state-required school prayers). It will be terribly elusive if the objectionable influences are concealed in the choice of curriculum or emphasis on various subjects, or if they only appear in the occasional disparaging remarks of a teacher who is hostile to religion.

The court's task in such a case will be unusually difficult, too. Such litigation cannot be permitted to impose a straitjacket of censorship on the teaching of subjects whose content and theories appear at odds with an individual's understanding of his religion. A court can only require that public-school instruction not depart from the formal information and theories of the curriculum by making attacks, comparisons or observations about religion or religious doctrines that can fairly be characterized as motivated by opposition or hostility toward denominational religion or by attempts to promote the philosophy of secularism, agnosticism, atheism, or any other creed.

The judicial branch in our system of government operates within narrow limits. The courts do not initiate controversies. They only rule on legal questions that are brought before them by others. In recent years certain groups of citizens, including the atheists, agnostics, etc., who initiated the school-prayer litigation, have been very active in sponsoring litigation to probe the outer limits of their constitutional rights. The devout citizens who have deplored the results in some of these cases have seldom undertaken to press their own rights by presenting their arguments in a form appropriate for judicial intervention.

There are large numbers of judges, on the United States Supreme Court as well as on lesser courts across the country, who will be just as astute to employ the requirement of non-establishment against the religions of secularism, agnosticism, and atheism as they have been against the denominations affected by the school prayer cases. But the courts cannot take the lead. This is the task of individual parents and taxpayers.

FOOTNOTES

¹Engel v. Vitale, 370 U.S. 421 (1962).

²School District of Abington Township v. Schempp, 374 U.S. 203 (1963).

³E.g., *Cantwell v. Connecticut*, 310 U.S. 296, 303 (1940); *Hamilton v. Regents*, 293 U.S. 245, 262 (1934); *Gillow v. New York*, 268 U.S. 652, 666 (1925); *Meyer v. Nebraska*, 262 U.S. 390, 399 (1923).

⁴370 U.S. at 425-29.

⁵Idem at 429-30.

⁶Idem at 435.

⁷Idem at 436. The quotation is from Madison's famous Memorial and Remonstrance against Religious Assessments. In discussing this same point in the second school-prayer case the court recalled that the First Amendment "did not simply bar a congressional enactment establishing a church; it forbade all laws respecting an establishment of religion." 374 U.S. at 220.

⁸370 U.S. at 430.

⁹374 U.S. at 213.

¹⁰Idem at 215. (Emphasis in original.)

¹¹Idem at 219-20, 222.

¹²Idem at 216.

¹³Idem at 222.

¹⁴Idem at 224.

¹⁵Idem at 226. See *Zellers v. Huff*, 236 P. 2d 949, 954 (N. Mex. 1951), for an example of a case where one sect's domination of the public schools and its introduction of sectarian teachings, literature, prayers, images, holidays, etc., caused a court to conclude (in ordering the practices stopped) that "New Mexico had a Roman Catholic school system supported by public funds within its public school system."

¹⁶374 U.S. at 225.

¹⁷370 U.S. at 437.

¹⁸The majority opinion states: "There is of course nothing in the decision reached here that is inconsistent with the fact that schoolchildren and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God. Such patriotic or ceremonial occasions bear no real resemblance to the unquestioned religious exercise that the State of New York has sponsored in this instance." 370 U.S. at 435 n. 21. Also see the discussion of the second school-prayer cases in the text following note 9 *supra*.

¹⁹The Board of Regents offered the New York prayer as a means of combatting rising juvenile delinquency and of passing on "America's Moral and Spiritual Heritage to our youth through the public school system." See Kurland, "The School Prayer Cases," in *The Wall between Church and State* 142, 147 (Oaks ed., 1963). The state of Maryland argued in the second school-prayer cases that the exercise was meant to promote moral values, perpetuate our institutions, and counteract the materialistic trend of our times. 374 U.S. at 223.

²⁰374 U.S. at 220.

²¹374 U.S. at 222, 226; Passages quoted in text at notes 10 and 16 *supra*.

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D&C 68:28.)

DECEMBER 1963

The Era of Youth

MARION D. HANKS, EDITOR

ELAINE CANNON, ASSOCIATE EDITOR

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Joseph Smith, was born
in December.

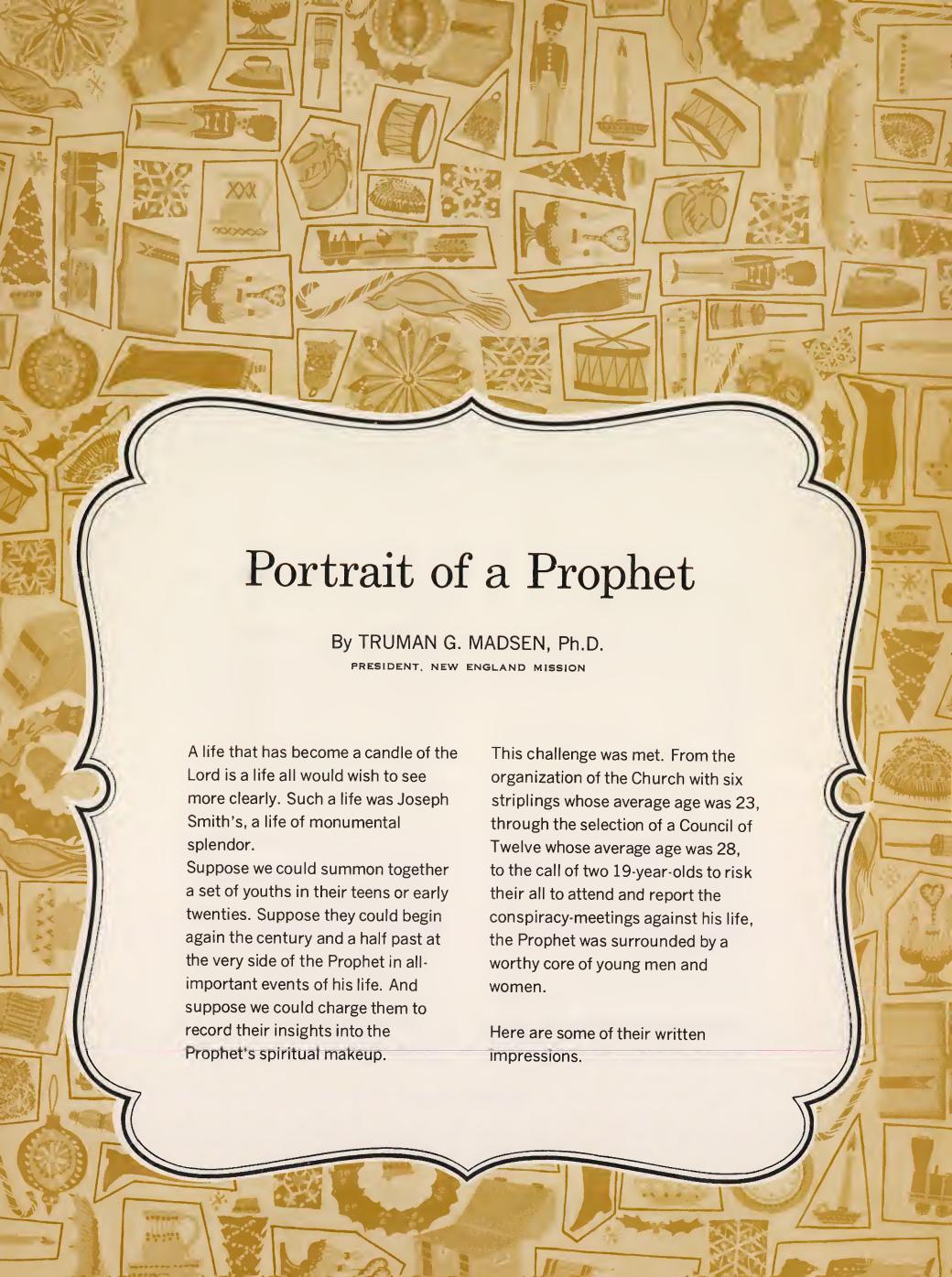
Celebrating Christmas and
commemorating the birth of
Joseph Smith give December

double meaning to Latter-day
Saints.

One of the best gifts we could
give you at this joyous time is
the opportunity to know the
Prophet of God better. To
learn of him is to learn the
lofty ways of spending the
years of youth. To learn of
him from youth who mingled
with him is a privilege that
is yours this month.

May the joy of this season
be the sweeter because of this
portrait of a prophet who
knew God and his Son
Jesus Christ.

By Elaine Cannon



Portrait of a Prophet

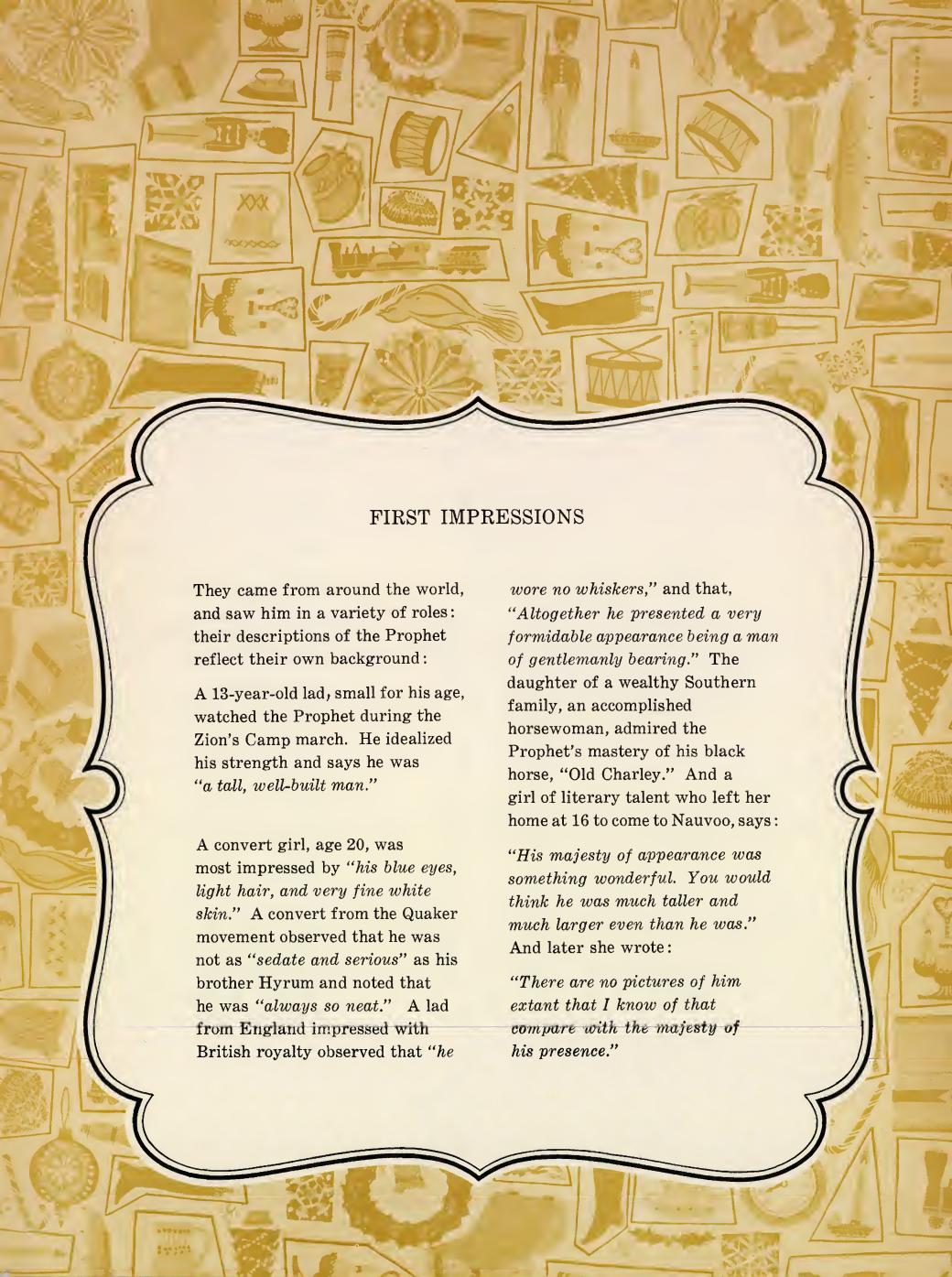
By TRUMAN G. MADSEN, Ph.D.
PRESIDENT, NEW ENGLAND MISSION

A life that has become a candle of the Lord is a life all would wish to see more clearly. Such a life was Joseph Smith's, a life of monumental splendor.

Suppose we could summon together a set of youths in their teens or early twenties. Suppose they could begin again the century and a half past at the very side of the Prophet in all-important events of his life. And suppose we could charge them to record their insights into the Prophet's spiritual makeup.

This challenge was met. From the organization of the Church with six striplings whose average age was 23, through the selection of a Council of Twelve whose average age was 28, to the call of two 19-year-olds to risk their all to attend and report the conspiracy-meetings against his life, the Prophet was surrounded by a worthy core of young men and women.

Here are some of their written impressions.



FIRST IMPRESSIONS

They came from around the world, and saw him in a variety of roles: their descriptions of the Prophet reflect their own background:

A 13-year-old lad, small for his age, watched the Prophet during the Zion's Camp march. He idealized his strength and says he was "a tall, well-built man."

A convert girl, age 20, was most impressed by "his blue eyes, light hair, and very fine white skin." A convert from the Quaker movement observed that he was not as "sedate and serious" as his brother Hyrum and noted that he was "always so neat." A lad from England impressed with British royalty observed that "he

wore no whiskers," and that, "Altogether he presented a very formidable appearance being a man of gentlemanly bearing." The daughter of a wealthy Southern family, an accomplished horsewoman, admired the Prophet's mastery of his black horse, "Old Charley." And a girl of literary talent who left her home at 16 to come to Nauvoo, says:

"His majesty of appearance was something wonderful. You would think he was much taller and much larger even than he was."
And later she wrote:

"There are no pictures of him extant that I know of that compare with the majesty of his presence."



A BLEND OF QUALITIES

Looking more deeply into his personality and character, they portray a remarkable blend of qualities.

They speak of his solemnity in sacred circumstances, yet are pleased at his great wit, repartee, and hearty laughter.

They are inspired by his powers of spiritual concentration. They say he often bowed his head in deep reflection. *"Why don't you hold up your head like a man?"* asked one youth. The Prophet simply pointed to some ripe grain, bent under a full head. But they are equally struck by his versatility in changing pace: He could move from studying Hebrew or Greek or counseling to playing ball or quoits, jumping at a mark, or pulling up stakes; and back again. At 16 Samuel Miles recognized his *"easy, jovial appearance when engaged in sports,"* but also his *"firm dislike of that which was degrading."*

They describe him as a rugged outdoor man, often in rough clothes or in coats with thin elbows, to be found haying, (young

Joseph B. Nobles learned about the restoration while thus working at his side) or chopping or shooting. Yet Emmeline Wells recalls his great love of poetry, of "the grand in nature," Hiram Clawson his delight in drama. And Wandall Mace says his love for sacred music was unmatched. He wept when a small congregation sang, "Glorious things are sung of Zion."

They bask in the power of his testimony which "seemed to shake the earth" in meetings where, James Palmer tells us, even the children observed "the most profound silence." They say he "had the appearance of one that was heaven born while preaching." Yet they record his honest confessions of need.

They comment on his manly endurance and lamblike submission to divine impressions, even when it "wrenched his very heartstrings." But they also speak of his lionlike rebuke followed by reassurance of love. "I am determined," he once said to some who interpreted his cheerfulness as winking at transgression, "while I lead the Church to lead it right."

They speak of the dizzying depths of his teaching and, with Horace Cummings, say the Prophet always showed an unsatisfied anxiety to communicate his experience.

And so the list continues. They found:

A man so tender that he never passed a child without speaking. A man of "indomitable perseverance" who was also "ceaselessly forgiving." A man inclined to silence and seclusion with his own thoughts (sometimes, say youths who boarded at his home, he leaned back on his chair and was almost lost to his surroundings) but also inclined to such soulful brotherhood that his wife, Emma, observed, "He can never eat without his friends." A man so eager and full of zest for life that his very presence, say the Pratt brothers, was "soothing, comforting, nourishing." But a man who with his superlative blessings also endured unspeakable suffering:

A man who led like Moses, spoke like Peter and wrote like Paul.



THE SWEEP OF HIS SOUL

And as they grew closer and older
what do they say about his mind
and spirit and heart?

They say that he was
“as unassuming as a little child,”
whose kindness was “as though
we had all been his own brothers
and sisters.” Yet they stood in
increasing awe.

Of his mind: Emmeline Wells, a
precocious girl who tried to
listen to his every word, said, “*He
was beyond my comprehension.*”
Jedediah Grant who delivered
many missionary sermons before
he was 18, says: “*He could take
the wisest of the Elders and
circumscribe his very thoughts.*”
Edward Stevenson, 14 at his first
meeting (later an assistant Church
historian), says, “*I began to
believe he possessed an infinity of*

knowledge.” Mercy R. Thompson,
young wife of the Prophet’s
scribe, says:

“*To him all things seemed simple
and easy to be understood, and
thus he could make them plain to
others as no other man could
that I ever heard.*”

Of his spiritual penetration.
“*I felt when in his presence that
he could read me through and
through,*” says Jesse N. Smith.
“*The joy that filled my juvenile
soul (was) a foretaste of
heavenly things,*” says one.

It seemed as though the gates of
heaven were opened, and a living
stream flowed directly to him.

Of his warmth and love:
Seventeen-year-old William Taylor
spent two weeks with him while

in hiding. *"I have never felt the same joy and satisfaction in the companionship of any other person."* Returning home each night after tramping through the woods Joseph often called out, *"Here, Mother, come David and Jonathan."* John L. Smith was 15 when he made a forced march with a segment of the Nauvoo Legion to protect Nauvoo. He looked up from a log where his feet left blood marks to see the Prophet in tears. *"God bless you, God bless you, my dear boy."* *"The sensation and impression,"* he says, *"can never be forgotten."* Joseph once hugged his cousin. *"George A.,"* he said, *"I love you as I do my own life."* George A. was overwhelmed. *"I hope,"* he finally said, *"my whole life and actions will ever prove my feelings and the depth of my affection for you."* Many would have died in the cause. And some did.

Here then is the sketch of the man and the prophet. But do they give us any guidance in the *sources* of his greatness? Yes. And in each case what they saw in him they sought to emulate.



HIS MAGNITUDE IN THE PRIESTHOOD

"Let all things be done in order."
From the beginning Joseph Smith was an organizer. Many a youth saw him stand in a meeting, point, under inspiration, to several present, and ordain them to offices and callings in the priesthood.

When 17-year-old William F. Cahoon was assigned to be a ward teacher, one of the families was the Prophet's. He shrank from the role. But finally he knocked

at the door. Joseph welcomed him in. He found himself asking the Prophet searching questions about honoring the commandments. *"God bless you, Brother William,"* the Prophet said when he finished.

The conferral of divine authority was so near and real to the Prophet that it was breathtaking to youths who came under his hands. *"He seemed to be just as familiar,"* says one lad, *"with the Spirit World and as well*



acquainted with the other side as he was here." Over and over he taught quorums of deacons and priests the law, order, privileges, and covenants of divine authority.

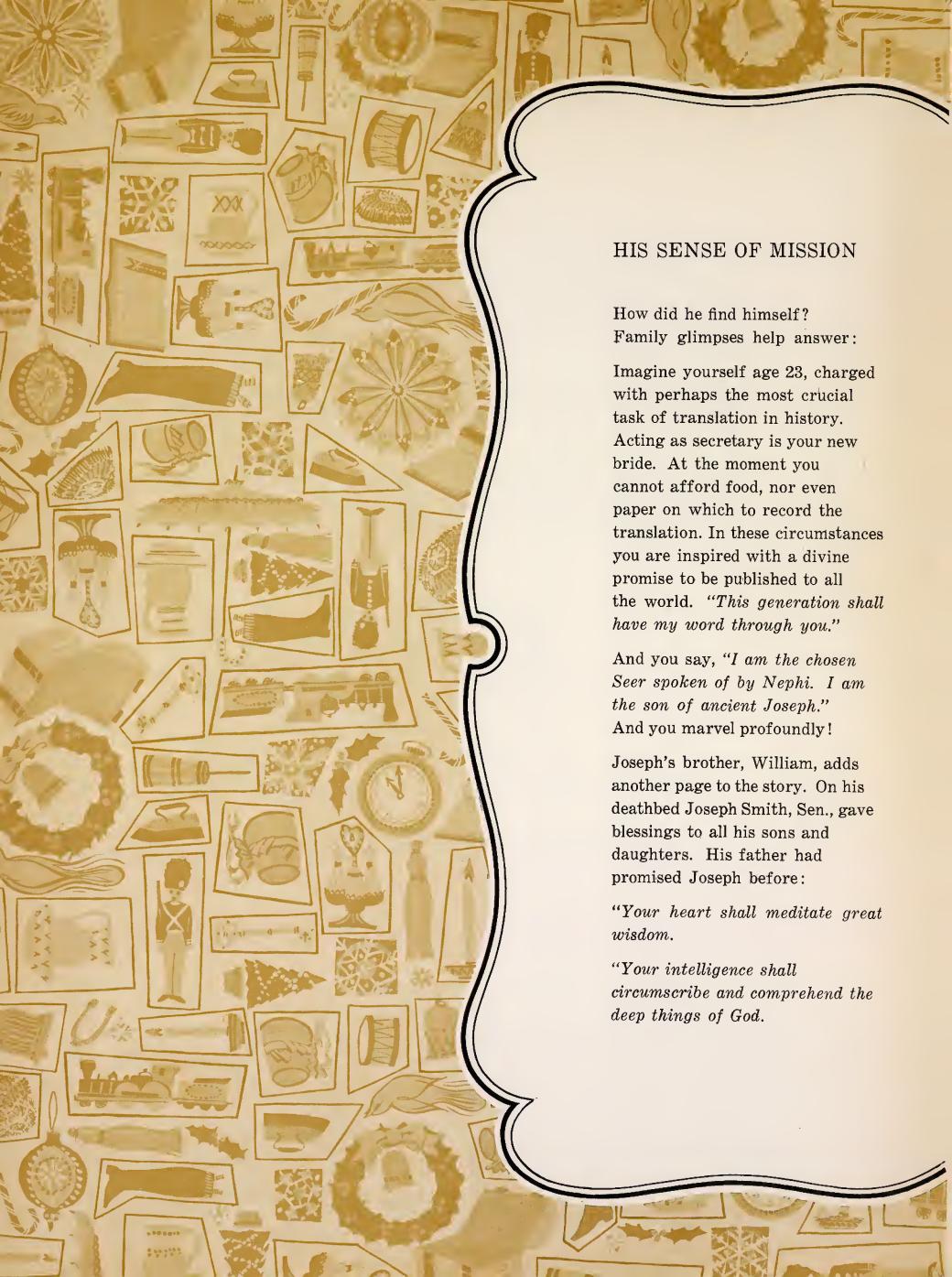
On that classic day in Church history when most of the community of Montrose were raised from beds of cholera, three youths were present with the Prophet. They record that prior administrations had been

attempted, and in vain.

"Let the Elders either obtain the power of God to heal the sick, or let them cease to minister the forms without the power," he said.

Later, he taught them, as anciently, to persist in prayer until they recognized the influence of the Spirit, and only then to declare their impressions with unswerving faith in Jesus Christ and his priesthood to which *"all things are subject."*





HIS SENSE OF MISSION

How did he find himself?
Family glimpses help answer:

Imagine yourself age 23, charged with perhaps the most crucial task of translation in history. Acting as secretary is your new bride. At the moment you cannot afford food, nor even paper on which to record the translation. In these circumstances you are inspired with a divine promise to be published to all the world. *"This generation shall have my word through you."*

And you say, *"I am the chosen Seer spoken of by Nephi. I am the son of ancient Joseph."*

And you marvel profoundly!

Joseph's brother, William, adds another page to the story. On his deathbed Joseph Smith, Sen., gave blessings to all his sons and daughters. His father had promised Joseph before:

"Your heart shall meditate great wisdom."

"Your intelligence shall circumscribe and comprehend the deep things of God."

"Your mouth shall utter the law of the just."

And now he said:

"Joseph, my son, you shall even live to finish your work."

Joseph cried out, weeping,

"Oh! My father, shall I?"

"Yes," said his father.

"This is my dying blessing upon your head in the name of Jesus."

In these and other ways the Prophet knew two things: His promised destiny, and its price; willingness to sacrifice all unworthy things for the *"excellency of the glory of Christ."* Thus when Elizabeth Rollins asked him how he gained such assurance and peace he replied, *"I have the oath of God upon it."*

And David Osborne, a boyhood admirer, heard him say,

"If I obtain the glory which I have in view I expect to wade through much tribulation."

He seemed to see every youth in terms of a like origin and like destiny. He was a seer both of their past and future.

Thus, as a missionary (then 28) he went to Canada and was instrumental in the conversion of Lydia Bailey, who had

been abandoned by her husband and had lost two infant children in death. In the household where others, too, were converted, she found him pacing back and forth in the living room. He had been pondering, he said, the meaning of her great suffering. Then he said:

"Sister Lydia, great are your blessings. The Lord, your Savior, loves you, and will overrule all your past sorrows and afflictions for good unto you. Let your heart be comforted. You shall yet be a savior to your father's house. Therefore, be comforted, and let your heart rejoice."

These promises, with others, were fulfilled.

One prophetic word often changed whole lives.

Putting his hand on a lad he had never seen before, he said to the father,

"Brother Lorenzo, this boy will live to aid in carrying the Gospel to the nations of the earth."

"His words thrilled me like fire," the boy remembered, *"and from that hour I looked forward to the day."*



HIS POWER IN PRAYER

Many who listened to his prayers—intimate, expressive—and imbued with the Spirit—were kindled to take pattern in their own homes and learned that the heavens could literally open.

“Forget not to pray, that thy mind may become strong. . . .” So Moroni enjoined the Prophet at age 17. He did not forget. In the crests as in the crises of his life, his query was constant, *“O Lord, what shall I do?”*

Daniel Tyler, 18 at the time, heard him pray in an assembly of Saints in Kirtland, kneeling before them:

“He addressed his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. There was no ostentation, no raising of the voice, but plain, conversational tone, as a man would address a present friend. It appeared to me as though in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen.”

HIS SENSE OF THE SON OF GOD

The experience of the Sacred Grove went with the Prophet wherever he ministered. No witness he ever bore carried more convincing power.

Orson Pratt, then 20, heard him at Kirtland, Ohio. Edward Stevenson, 14, heard him in Pontiac, Michigan. Mary Horne, 18, heard him in Missouri.

But the Prophet's full experience of the redeeming power of the Living Christ came later and was shared with contrite and seeking youths. It was the role of Christ who *sanctified* and who revealed himself in the aftermath of genuine faith and repentance that was at the heart of his ministry.

The Prophet called youth to the

same holiness and wholeness in Christ. It is significant that at this time the Prophet spoke publicly of the "*perfect love*" of Christ, without which, he said, we are liable to fall.

The vision of the degrees of glory was given in the presence of several elders at Hiram, Ohio. Philo Dibble was present. He saw nothing, but he was filled with the warmth and light of the Spirit. He studied the faces of Joseph and Sydney and heard them say what they later wrote, "*We saw Him even on the right hand of the Father, and heard the voice bearing record that He is the Only Begotten of the Father.*"

Those who were blessed in forging a living relationship with Christ understood Joseph's final words as he went to his death, "*My conscience is void of offense.*"

THE MIRROR

A model is always better motivation than a medal. This is why the life (and not just the pronouncements) of Jesus Christ are so everlastingly crucial. And so is any life illumined and empowered by him. Such a life was Joseph Smith's. These segments of his life as seen by youth are precious gifts.

These youths, inspired by the Prophet of the last century, uncover for us the promises of the last dispensation.

Joseph Smith was superbly gifted. As he wrote to William W. Phelps, "There are coming into the world hosts of the choicest spirits of all time."

Thus the radiant life was taken out of ancient history books and put into flaming modern experience.

Real lives re-enacted spiritual fulfilment unknown to the Christian world for nearly two millennia of time. *"They lived for glory, they died for glory, and glory is their eternal reward."*

As Joseph said just five years before his death,

"God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, 'Know ye the Lord,' for all shall know Him (who remain) from the least to the greatest."

Twentieth century youth, this is your prophecy. Only in you and through you can it come to pass.

The Last Word

The bathtub was invented in 1850, and the telephone in 1875. Had you been living in 1850, you could have sat in the bathtub for 25 years without the telephone ringing once.



"Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, . . ."—3 Nephi 1:13

Prejudice is a great timesaver. It enables you to form opinions without bothering to get the facts.

Every man has enough power left to carry out that which he is convinced.—Goethe

A religion that never suffices to govern a man, will never suffice to save him.

Richest is he that wants least.

Making a life comes ahead of making a living.

One thing for preachers to remember: The greater the spoke, the greater the tire.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.



He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!

—Edwin Markham

The difference between a neurotic, a psychotic, and a psychiatrist—The neurotic builds castles in the sky; the psychotic lives in them; and the psychiatrist collects the rent.

A teacher affects eternity; he can never tell where his influence stops.
—Henry Adams

What you don't know takes a lot of explaining to the children.

A sure way of getting the last word in an argument is to say, "You're right."

Oversleeping will never make one's dreams come true.

Poets are born, not paid.—Addison Mizner

Money often costs too much.—Emerson

We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we say we are.—Honore de Balzac

President Kennedy

President David O. McKay of The Church of Jesus Christ of Latter-day Saints issued the following statement Friday, November 22, 1963, after learning of President John F. Kennedy's death:

“I am deeply grieved and shocked beyond expression at this tragedy.

“In behalf of the Church in all the world, I express sincere sympathy to Mrs. Kennedy, their children, and all of the close relatives and friends.

“The entire nation feels a sense of humiliation that such a tragedy could come to a President of the United States.

“Only a few weeks ago it was our privilege to entertain the President, and now to think that he has gone, we are stunned as well as shocked. It is terrible to think that such a tragedy could occur in this age of the world.

“Our prayers go in sincere and earnest appeal to the Almighty that he will comfort the nation in this hour of tragic grief.”

David O. McKay

The Light



That Never Fails



Symbolizes faith in a better world and love toward all men.

This Christmas season the star of Bethlehem shines once more.

May the spirit of its light burn brightly in the hearts of everyone.

We extend to all our sincerest best wishes for a Merry Christmas and a Happy New Year.

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*While tiny tots wonder, and long vigil keep,
Big brother, who's wiser, has dozed off to sleep.
May glad Christmas morning bring peace and good cheer
To legions who watch this long night of the year.*

holiday GREETINGS

from your Beneficial Life Agent

BENEFICIAL LIFE

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Virgil H. Smith, Pres.



Salt Lake City, Utah